

9. R. k. 1.

A  
*Philosophical Enquiry*

Into some of the  
Most considerable Phenomena's of  
N A T U R E.

IN TWO PARTS.

Wherein, First, the Divine Nature, with the Order, Causes, and ultimate End of the CREATION, and particularly, the HUMAN NATURE, are considered. And,

Secondly, The Nature of the WORLD, with the Progress of her ordinary Course, in Producing, Multiplying, and Changing, her various Species, are briefly stated. Likewise,

A Touch on her Defects, with Regard to Maladies in Animal Bodies; and how, and of what, the same are formed; with a hint, to avoid Dangers in the *Rosacrucian* Navigation.

The whole conformable to the DOCTRINE of  
F E R M E N T A T I O N.

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T O T H E  
R E A D E R.

**W**HEN the first Lineaments of these Papers were form'd, which was many Years since, I intended them for my own Speculation only, and to serve me as a Rule, to regulate my Inquiries, into the Secrets of Nature; in the Prosecution of which, I propos'd to my self the following Method, *viz.* first to compute, how far I was qualify'd for such Performances, by comparing the Bent of my Genius with those of the Proficients of former Ages; with firm Resolution, to rectifie in my self, as much as possible, all Defects I might discern to hinder my propos'd Progress therein.

What mov'd me, to look back to the Ancients, and endeavour some way to comport my self with them, was, that I had taken some Pains, in turning over Modern Authors, with very little Profit. I found indeed, many subtle Notions spun to a great Length, and to such very fine Threads, as to dwindle out of View, and as

## To the Reader.

such to be of little or no practical Use to me.

Others I perus'd, who indeed partly adhere to the Principles of the Ancients: But in their various Translations and Editions, I found them so perplex, and interlarded with the Sophisms and Ambiguities, of their Expositors, Translators, and Editors, that they tended rather to perplex, then illucidate my Understanding, to apprehend in them any simple, manifest, and practical Truths; wherefore, I resolv'd to abandon these also, and adhere to the Ancients; amongst whom I found *Hermes*, *Hypocrates*, and *Solomon* worthily recommended for my Imitation.

When I came to consult these, I learnt, that the only thing I sought, namely Truth, and what only could satisfie my Desire, was inseperably coupled to Wisdom; likewise where and how Wisdom is to be found, with her Excellency above all other Acquisitions; that she is ever at hand, and offers her self, with her Treasures, at all Times, and in all Places, to her devout Votaries; they further instruct us, what Company she delights in, to wit, such as devoutly addict themselves to Temperance, Abstinence, and that to these, she is a Tree of Life, and an infinite Treasure, because

## *To the Reader.*

because she is privy to the Mysteries of God, is the very Breath of his Power, the Fountain of Truth, and therefore teacheth to know how the World was made, with the Nature and Operations of the Elements, the Motion, Nature and Order of the Stars, the Violence of the Winds, the Natures of all Creatures, and to know the Reasonings of Men, &c.

These were the Materials I wanted, and therefore I apply'd my self to the Process for obtaining them, and withal determin'd with my self, to lay down some Fundamentals, or Principles, to be a Rule and Circumscription to my Proceedings; which are these.

I. That every Truth, is of the Nature of the Fountain from whence it flows, *viz.* God, and therefore is simple and self-evident.

II. That we admit nothing inconsistent with a known Truth.

III. That when a Proposition is offer'd, which has a seeming Appearance of Truth; but yet contains somewhat inconsistent with a known Truth; our Assent to such Propositions are to be suspended, 'till we can surmount such Difficulties; and bring them to an entire Coherence.

*To the Reader.*

IV. That we do not attribute to God, any thing unworthy of him.

V. That we do not attribute to Nature any thing peculiar to God.

VI. That every Act, or Performance, immediately requiring Omnipotence, is to be immediately attributed to God.

VII. That every Performance, not requiring immediate Omnipotence, is to be mediately only attributed to God; as being perform'd by a Substitute, or Substitutes.

VIII. That the Creation of the *Chaos*, or Materials of which the World is made, was a Performance requiring immediate Omnipotence, and therefore is immediately to be attributed to God only.

IX. That making the World of the *Chaos* does not require immediate Omnipotence, and therefore, is mediately, to be attributed to God.

X. That to do otherwise, is to rob God of his Honour; and render his Power and Government less considerable than that of Temporal Princes; who perform every thing by their Substitutes, except creating them such.

And now, Reader, having given you a Hint, of the Motive, Method and Bounds, of this little Piece; you are dimist from  
the



## *To the Reader.*

the Porch, to enter the Superstructure; in viewing of which, I wish you as much Satisfaction, as I had in forming it; or rather, that it may whet and spur you to a better Performance.

One thing remains, which I must acquaint you with; and 'tis this, I am a Foreigner, and not so well skill'd in the *Idiom* of the *English* Language as I could wish; howbeit, I have deliver'd my Thoughts with as much Brevity and Plainness, and as void of artful Terms, as my Capacity and the Nature of the Subject would admit. What of this Kind you find owing to my Defect, I request your Candor and favourable Censure.

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*Adver-*



## Advertisement.

FORasmuch as the Subjects here treated of, are some of them Novel; and others of them, being different from some modern receiv'd Opinions: The Reader is desir'd to view and relish them, with Temper. And if, upon a deliberate Examen, any thing may appear to be unduly advanced, or stated; the Author, well knowing that Humane Frailty renders him as subject to Errors as other Men, and abhorring the Thoughts of imposing Errors, knowingly, upon Mankind for Truth: Therefore he humbly requests his courteous and ingenuous Reader, that if upon a candid Examination any real Errors shall appear, that he may have Notice thereof, with the Reasons, at Mr. Brown's Bookseller by Temple-Bar. He being determin'd to publish every thing material, of that kind, and give due Honour to such, as shall oblige him herein, by fixing their Names to them, unless they desire the contrary.

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## INTRODUCTION.

## CHAP. I.

**I**Orasmuch as I am about  
to Essay a Survey of  
this great Superstru-  
cture the World, and  
distinguish the Ingre-  
dients of its Composition; with  
its various Productions, and the  
Method of Nature's Operations,  
in Preserving and Multiplying the  
same.

And considering that the greatest  
or most considerable Part of the  
same, consists of Spiritual and Invi-  
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2 INTRODUCTION. Chap. I.

sible Beings, and other Parts being far remov'd from, or are very obscure to our outward Senses to penetrate; I think it not amiss, by reason of the Difficulty of the Task, first, to contemplate the Projector and Author of this Fabrick, and describe him so far, as natural Reason and Experience teach us of this Matter.

Because I conceive such a Description will very much contribute and tend to discover to us, the ultimate End for which he created it; which when we shall be able to discern with some Perspicuity, we shall the more readily be able to distinguish and judge, I suppose, of the Particulars propos'd, especially the most considerable Parts of 'em.

In order to such Discovery, I presume it will be needless to prove that this World has an Author who projected and made it; because nothing is more evident, than that every

Chap. I. INTRODUCTION. 3

every Thing is made by some other Author than itself.

Therefore taking it for granted on all Hands, that the World has an Author, who made and preserves it in the State we find it. The first Thing to be considered is; what a kind of Being the Author of the World is.

This the visible Part of the Building partly points out to us; first, because it is Material, for no meer Material Body is capable to make another Body, and therefore the Maker of this Material World is not a Material Being, but a Spirit.

Moreover, no regular Superstructure is made without Fore-knowledge to Project the Proportions, Relations, Union and Communion of its Parts. But the World is thus regularly compos'd, therefore the Author of the World is not only a Spirit, but a Spirit of Fore-knowledge, and that, not in a low De-

gree, such as that of the Builder of a House, or City, whose Foreknowledge in Projection is precarious, such as depends on Circumstances and Accidents, which may either tend to effect, or defeat the end of his Project.

For altho' a Projector and Builder may have the Skill to project a House or City, yet he cannot build it, unless he has a due Supply of Materials every way adequate and competent to every Part of the proposed Building. And besides these, he must have Artificers of all Sorts, to assist him, to prepare the Materials, and put them together regularly, insomuch that if any one Necessary be wanting, his Projection will be either defective, or defeated in its End.

But with the Projector and Builder of the World it is far otherwise, because in his Projection was contained, not only the Mode, but also all the constituting



**Chap. I. INTRODUCTION. 5**

ting Ingredients, appertaining and necessary for effecting his Project, void of all Circumstances or Accidents that could any ways interrupt or defeat the same.

Add to this, the Consideration of the Immensity of the Building; this shews likewise, that the Author is immense, and incomprehensible in his Fore-knowledge, yea, absolute, not capable of being defeated in his Undertakings, because his Fore-sight, and thorough Sight and Skill, is of such Perspicuity, that no unforeseen Accident can any way befall and disappoint his Design; and this peculiar Essence of his, I call incomprehensible Wisdom, and forasmuch as all good Things that are compleated, are performed by Wisdom; therefore I conclude, that whatever Properties we shall find contained in this incomprehensible Wisdom, are likewise incomprehensible; and what these Properties are, we shall learn



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from the several Parts of the Building: As,

1. The Immensity, OEconomy, and Support of the World, bespeaks the Author immense, infinite, and incomprehensible in his Wisdom and Power.
2. The Ubiquity of the World declares his Omnipresence.
3. The exact Proportion and Distribution to every Part, declares his Justice or Equity.
4. The Owner-ship, as well as his Projection, and being the Builder of the World, bespeaks his Right of Government, and the Glory and Greatness of his Majesty.
5. His Long-suffering of the insolent Indignities of Mankind, bespeaks him merciful.
6. His seasonably dispensing Necessaries to all, bespeaks his Goodness and tender Love.

These

Chap. I. INTRODUCTION. 7

These Properties, amongst many others, Nature and Reason teach us to attribute to this Spirit, the incomprehensible Ocean of all Wisdom, God.

The next Thing to be enquired into, is, what possibly might be the Motive, or ultimate End, for which this World was made? For although, from the visible Creation, we have been able to collect so much, as is here said of the Author of it; yet it seems to me, that this World, as great and excellent a Fabrick as it is, with all its Splendor and Beauty, is far short of the Dignity of the Builder of it, if we were to consider it as the ultimate End of his undertaking.

Because in the State we find the World, though it shadows out to us the Excellencies of the Workmaster, yet it bears but a very low Proportion to the Dignity of his Nature; much the same as the Shadow of a Man does to the Dignity

of the human Nature ; and what Man would be so vain, as to value himself upon making his own Shadow, as the ultimate End of his Undertakings.

And therefore I hold it injurious to entertain so mean a Notion of this incomprehensible Wisdom, as to say, or think, the making this World, as we find it, is the ultimate End of his Undertaking; especially if we consider the most noble Part of the Creation, and for whose Use all the inferior Creatures were ordained.

How irreverend Mankind are to their Benefactor ; how cruel and unnatural to each other, and how full of Deceiveableness the World in general is to all Men, for 'tis large in Promises of yielding Satisfaction, in Honours, Riches, and Pleasures, &c. but is very deceitful in its Performances; and when it makes her best Performances, they fall so much short of the Satisfaction it

Chap. I. INTRODUCTION. 9

it promises, that 'tis next to nothing.

But then, even that Shadow of Satisfaction, when she has given what she can, either turns Guilt, and takes the same away again, or else places such a Sting in it, that we see scarce any Man so happy, as to be content.

For those that hunger, are in Pain, those that be full are uneasy, those that are poor, think themselves miserable, and those that are rich really are so!

Thus taking it all together, the World has much more Evil than Good in it. 'Tis scarce worth desiring, and less worth having; and if the World be such a despicable Thing to Man, who is Vice-Roy of it, and enjoys the best of it, of what Account must it then be with the King himself, who can reap no Good from it, especially from a Thing so opposite in Nature, to that of his own Excellency and Purity.



10 INTRODUCTION. Chap. I.

For these, and many other Reasons, that I could produce of the like Kind, I conclude, that forming the World in the State we find it, could not be the ultimate End and Design of the incomprehensible Wisdom.

Now if we consider, that as there is this great Disproportion betwixt the Building and the Builder, so there is likewise betwixt the Instruments, or Tools necessary to prepare, square, and polish, the Materials of a Building, and those prepar'd, squar'd and polish'd Materials, necessary to make a Building most adequate in its Nature and Dignity, to the Spirituality, Wisdom, Immenfity, Ubiquity, Omnipotence, Justice, Majesty, Mercy, and Love of the Builder; therefore, let us consider this World as a Machine or Instrument, or a Workshop fitted with all necessary Materials and Instruments previously necessary, in order to prepare, square,



square, and polish the constituting Parts necessary, or proper for another Building more proportionable to the Nature of the Builder, with respect to his Essence and Attributes.

But to what Purposes are these Considerations, unless we can find or discover such Materials as are capable of the Qualifications proposed; namely, to form a Building consisting of Spirituality, Wisdom, Immutability, Charity, &c. some way proportionable, and conformable to the Dignity of the Builder?

In order to discover such Materials, I answer, that where there is some Likeness in Operations, there is also some Likeness in Nature and Being; and where there is a Capacity of farther and greater Likeness in Operations, there is likewise a Capacity of farther and greater Likeness in Nature and Being.

Now

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Now of all the Materials we find in the great Elaboratory or Work-shop of this World, we find not one Kind, that is any way competent, in Likeness of Being, Operations and Properties, to the Divine Builder, but the Human Nature. This we find, by Experience, is capable of becoming Spiritualized and Wise, and thereby become next to him, most Immense in Possessions, Ubique in Negotiations, Omnipotent in dispensing Virtues: Just in Distributions and Retentions, and of Dominion and Majesty in Government: Merciful in not executing rigid Justice, and Charitable in forgiving Injuries, and rewarding Evil with Good Offices.

All these, we see, the Human Nature is some way capable of Conformity to the Divine Nature, tho' it be but in some low Proportion; and therefore 'tis natural to conclude, that the Perfecting these and the

the like Divine Properties and Operations in the Human Nature, to the highest Pitch it is capable of, is the ultimate End for which this World was made.

Again, Consider the Nature of Wisdom and Truth, both which being immutable, have their Root in God, are always the same Eternal and Infinite; therefore God is not only Immense, Omnipotent, Wise, Provident, Good, Just and Loving, but he is likewise Permanent from Everlasting to Everlasting, always the same.

Farther, Consider Man as God has made him capable to partake of these permanent Attributes, and that therefore he is likewise capable of being permanent as God is.

And lastly, Consider that what is not intellectual, cannot be wise, what is not wise is not permanent, but is subject to Change and Destruction; but this Visible World,  
and

14 INTRODUCTION. Chap. I.

and all the other Visible Creatures in it, are destitute of Wisdom, and therefore they are subject to Mutability and Destruction.

From these and the like Premises, I think I may safely conclude this Visible World to be a Machine and Laboratory, calculated and constituted to prepare, form and polish Materials for another new, permanent World, more worthy be the ultimate End of the immutable Author of it, than this visible World is. Because, as aforesaid, it would be unworthy to say, that God's ultimate End in creating the World, was to make a Thing unproportionable to himself, as this imperfect, mutable, deceivable, gross and visible World is.

For as it is a Mark of Esteem of the Builder, in the Beholder, when a Temporal Building is made polite and firm, and like to be more, or at least as permanent as the Builder; so on the other Hand, if it



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it be apparent that the Building is like to be dissolv'd, or fall, before the Builder, we reckon him but a very paultry Architect, that built it; therefore it would be very unworthy to say, that God made this decaying Superstructure, as the ultimate End of his Workmanship.

But if we say that God made this transitory World, in order to make of it another World, permanent and unchangeable as himself; we speak of him more worthily, and conformable to the Dignity of his Nature.

Thus much for a Relish of what we are able to discover concerning God and his Works, from natural Reason; but if we add to this, that God himself has revealed this, and much more to the same Purpose, as we have it attested by faithful Men, whom he characterised by Miracles to testify the same; and whose Credentials, and supernatural Performances, are attested by whole

whole Nations of Men, and handed down to us by Records and Traditions, which are not liable to the least Suspicion of Imposture, and such as the pretended Performances of Impostors can't possibly pretend to ; namely, First, That the Miracles said to be done, were transacted in the Day-Time. Secondly, in the Presence of whole Nations. Thirdly, That Monuments were erected at the Time of the said Transactions. And Fourthly, that Anniversaries have been ever since kept without Intermission, in Commemoration of such Matters of Fact.

I say, when we subjoin these Revelations to those and such other Discoveries, as natural Reason may yield us, I may with Truth conclude, that the aforesaid Premises cannot be false, but on the contrary, uncontrovertible Truth ; namely, that the Invisible, Immutable God, created this Visible and Mutable

table World, not as his ultimate End, but in order to some other invisible, immutable, ultimate End, more worthy of, and conformable to the Dignity of his own Nature. Now what Kind of Building it is that God intended as the ultimate End of his Workmanship in forming this World, appears, partly from the Materials by which it is represented, namely, the richest of Jems and Jewels, *viz.* the City is represented by pure Gold, transparent as Glass, for its Incorruptibleness, and the Walls by Jasper, the Foundations of 'em garnish'd with all manner of precious Stones, and the Gates by Pearls, for the Beauty of it; as for the Temple, and Light of it, are no less than God himself; and the Inhabitants of it are so very pure, and like the Divine Nature, that they shall Reign with him for ever and ever. These are the Jewels, which the Author aim'd at to prepare, make up, and spare, as a  
Man

18 INTRODUCTION. Chap. I.

Man doth his Son, when he projected this visible Fabrick; as is more particularly describ'd in the two last Chapters of the *Revelations*.

Now what Means and Instruments this great Author has provided to square, polish and finish the Materials, and fit them to make up and inhabit this pure, glorious and permanent Building, I shall touch at when I come to the Chapter where I am to consider the Nature and State of Man in his various Capacities.

But to the End we may the better avoid deviating (on our part) from the ultimate End propos'd, I shall subjoin the following Propositions.

1. That the Rule or Law of the OEconomy of this World was and is that of God's Wisdom, from which he cannot deviate.

2. That therefore the said OEconomy is establish'd in the best and most



most perfect Manner that was possible, in order to the propos'd ultimate End.

3. That the aforesaid Defects or Imperfections, that appear in the World, are not Defects in the Projection and Establishment of the OEconomy of the World, but proceed from a more or less Tractability of the Subjects in which they happen.

4. That the more or less Tractability that happen in unintelligent Subjects, proceed from the Variety of Soil, Clime and celestial Influences.

5. That the more or less Tractability of Man, arises from Ignorance, Supineness or Obstinacy of Will.

6. That the Intractability arising or proceeding from Ignorance, Supineness or Obstinacy of Will, arises from a Mistake in our Elections, in seeking Satisfaction in sensible and seeming, for intellectual and real Good.

7. That

7. That this Error in our Election proceeds from a voluntary Neglect of applying to the Possibility of Wisdom which is ingrafted in our Natures.

8. That other intellectual Animals are not liable to this Error, because Wisdom is withheld from them, and therefore they are not accountable, but perish with this World, of which, only, they are but a Part.

9. That all intelligent Beings, being capable of Wisdom (are capable of Immortality) but neglecting the same to improve it to the ultimate propos'd End of the Author, they therefore never become useful.

10. That the Neglect to improve Wisdom to the ultimate intended End, renders such Neglectors unfit Materials for the new World.

11. That unfit and untractable Materials are cast forth for Fuel or Rubbish.

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12. That to supercede our natural Ignorance and Inclinations in taking undue Satisfaction in sensible and seeming, instead of intellectual and real Good, God has ordained and supply'd with Power an Order of Men to instruct us, and heal our Maladies, and furnish them with proper Instruments to cultivate us, if we have but a Will to be tractable and fall in with the Measures tending to this ultimate End.

13. That if these Propositions be true, of which I see no Cause to doubt, then I think it follows, that God has done all he cou'd do, with Conformity to his Wisdom and other Attributes, that could tend to his propos'd ultimate End, and consequently,

14. That notwithstanding his Foreknowledge of what Way his Creatures would take, their not falling in with his Measures, in acting or submitting on their Part, to what tends to this design'd or propos'd ultimate End,

End, their falling short of it, seems to me, wholly owing to the Perverseness of their own Wills; and the rather, because God is oblig'd by a necessary Law of his own Wisdom to assist us with all Helps necessary and tending to this End, and without which his Project would have been imperfect and must be abortive.

15. That to obtain the propos'd End, God could not have laid his Scheme otherwise than he has, without deviating from his Wisdom, that is from himself. Because if he had made his Intelligent Creatures without Freedom of Election, then they must have been made other Creatures than they were, and bound by such a Necessity in their Constitutions, as must tend to some other End than they do. But then as they would (in such Case) have been other Creatures than they are, so they would not have been such as are necessary to this propos'd End.  
Therefore



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Therefore God was under a Necessity to make them such as he did make them, or determining them to some other End, which must have been to deviate from his Wisdom, as aforesaid, and would be blasphemous to suggest; much more to speak.

The Conclusion and Sum of these Fifteen Propositions, is this, that God, in order to obtain such a new World, or ultimate End of his Creation, he could not have made this World, or any Part of it, otherwise than he has made it; and that such intelligent Creatures as fall short of their Part in it, become such by their own Election, of not being made fit Ingredients, and polish'd Members for that Building; and being unfit for this, are naturally convertable to other and baser Uses.

This shall for the present suffice to have said in general of the Author, the Cause, and the End  
of

24 INTRODUCTION. Chap. I.

of the Creation, referring the more particular Enquiries to their proper Place Next, I proceed to consider the Creation itself, with the Manner and Means of its Production; in the Prosecution of which, I shall follow the Steps of natural Reason, Revelation and Experience: And first I begin to survey the History of the Creation in general, as delivered by *Moses*.

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C H A P.

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CHAP. II.

*Shewing, that the History of the Creation is not to be understood altogether literally; as the same is deliver'd by the inspired Pen-man.*

**I**N the Beginning God created the Heaven and the Earth, and the Earth was without Form, and void, and Darknefs was upon the Deep, and the Spirit of God moved upon the Face of the Waters, Gen. i. 1, 2.

These are the Words of the inspired Pen-man, and begin the History of the World; in which Words, as well as in the subsequent Relation he gives of it, in the remaining Part of this, and the two following Chapters; if we were to consider the whole in a literal Sense,

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many Inconsistencies and Absurdities would offer themselves to us in one single View.

But because it would be blasphemous in its own Nature, and inconsistent with the Bounds I have mark'd out, to entertain any such Imputations concerning the Divine Majesty, and his inspired Prophet; therefore, before I can proceed in my natural Enquiries, I am under a Necessity to look farther into the Mystery of this Revelation, for (however it may appear at the first superficial View) no doubt but it is an entire Truth, beyond all Exception.

But whether it be literally or metaphorically to be understood, or partly the one, or other, or both of them, ought to be enquired into, to the end a certain intelligible Truth may be laid down from the whole, void of all Incoherence; without which we cannot proceed to deduce any regular Inferences



Chap. II. *Of the CREATION.* 27

ferences and Conclusions from the Text.

Now that such Enquiries may, and ought to be made, I suppose, will not be denied; why else was this Mystery reveal'd? But then, our Enquiries must be with all possible Modesty and Reverence, else why was it a Mystery? And this I purpose, if God permit.

Touching then some of the seeming Absurdities, under which this Text, taking it in a literal Sense, labours, *viz.*

*In the beginning God created the Heaven and the Earth.* If these Words were to be considered in a literal Sense, then it follows, that the Creation was done the Beginning of Time; when in Truth, Time has no Place, nor Measure, but from the Spherical Motions of the Celestial Bodies, *viz.* the Sun, Moon, and Stars; and that these had no such Motion, or indeed any formal Being, otherwise than in

Embrio, in order to be brought forth, the Text assures us; and that, in the Sense of our Text, taking it literally, they were not placed till several Days after.

And now here arises another Dilemma, and that is, there is no Place for these Days, *Mornings and Evenings*, any more than there was for a Beginning of Time, till the Celestial Bodies were formed as Lights, and placed in their respective Spheres, to make the Periods of these, and Beginnings of the like new Seasons, such as Mornings, Days, Evenings Nights, &c.

Again, the Text tells us, first, that *the Heaven and Earth was created*; and the next Words say, that *the Earth was void*; now whatever is void, is not, and what is not, can have no present Being; thus this Part of the Text labours.

More-

Chap. II. *Of the CREATION.* 29

Moreover, the third, fourth, and fifth Verses of this Chapter, tell us, that *God divided the Light from the Darkneſs, and called the Light Day, and the Darkneſs Night, and the Evening and the Morning were the firſt Day.*

But then, when we come to the ſixth, ſeventh, and eighth Verſes, you find what was the ſecond Day's Work, *viz. To ſeparate the Waters from the Waters, to make the Firmament, which is called Heaven.* Now if you compare theſe two Days Work in a literal Senſe, 'tis intollerably incoherent and abſurd; for here the celeftial Light, or Sun, is ſuppos'd, upon his Periodical Motion, making a Morning, and a Day, and an Evening, before the very Firmament, and Heaven, or even the Spheres were form'd, where theſe great Bodies do now run their Courſes. Can any thing be more inconfiſtent, than to ſuppoſe the running a Courſe, where

there is no way to run? Yet these, and many the like Inconveniencies we shall meet with, if we trace this History, and consider it in a meer literal Sense. But these, as a Specimen, are sufficient to perswade us, (who believe that God, who cannot Lie, nor Err, has reveal'd this History) to enquire and search how these Writings are to be understood, in order to make them useful to instruct us in the Knowledge of God and Nature.

Here, I fancy, I hear some think this a very obscure Path to trace, and very doubtful whether the Waters of this Stream can ever be render'd useful to cure the Blind, or translate a gross Ignorance, into such a Serenity of Mind, as is requisite to understand the Things of God, and Nature. But this arises from a Defect of Faith, for if we don't believe what God has reveal'd, we must die in our Ignorance; because this Defect anticipates the Use  
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of proper Means to attain true Knowledge.

But to proceed. Let us try if we can but find one capital Truth in the Words before us, that is literally to be understood, and can admit of no metaphorical Exposition; for if we can but fix upon such a Verity, as will admit of no Ambiguity, we will single it out, lay it down, and endeavour to reconcile the whole History to a Conformity with it.

Such a Truth as is here proposed, we have in our Text, *viz. God created the Heaven and the Earth*; these Words admit of no Interpretation, because to project such a Scheme, and to create such a Bulk of Matter and Spirit, as composes this immense Creature, the World, of nothing, is such a Performance, as is worthy only of the ever-to-be adored, Omnipotent, Omniscient, and All-wise God, blessed for ever.

32 *Of the CREATION.* Chap. II.

This is a Truth as clear, and as permanent as God himself, and is the first Demonstration in Nature that there is a God; and therefore let me place it as a Tree in the Center, and, for the present, clear from all the Circumstances of Time, and Order, mentioned in the Text; to the End that the capital Limbs, Boughs, Branches, Twigs, and at length the Fruit of it, may appear the more perspicuous.

Now for the clearer distinguishing betwixt the Work of Creation peculiar to God only, from the Operations of Nature; I shall, for want of a better, or more adequate Similitude, consider the created *Chaos* here in our Text, called the Deep, to an Egg, wherein is virtually contained, the Seeds of all the constituting Ingredients requisite to form the intended Fabrick.

Here

Chap. II. *Of the CREATION.* 33

Here 'tis observable, that all that is requisite, in order to produce the regular and consummate Forms of all the Seminal Virtues contained in an Egg, is no more, than to be over-shadowed with a gentle external Heat; which being duly applied, the whole entire Fabrick of a Bird, with all its corporeal and intellectual Faculties, appear at one Instant.

In like manner, (I conceive, with Submission to better Judgment,) the World, consisting of the Heavens and Earth, with all the Host of them, were produced; for when God had created the Deep, 'tis said, the Spirit of God moved, hovered upon, or overshadowed the Waters, the Deep, or *Chaos*, which when it had had its due Effect, God gave his *Fiat*, and called forth the Light, the Firmament, the Waters of the Sea, the Earth, the Fruits, and other Productions of the Earth, and Sea, &c. which

34 *Of the CREATION.* Chap. II.

is as much as to say, that God commanded the seminal Virtues of all Corporeal and Intellectual Beings, then contained in the Deep, to come forth and appear in Form, according to the Law and Ordinance, enjoined and imprest upon Nature in the Creation; for 'tis as wholly inconsistent with the Course of Nature, and the Constitution of the Heaven, the Earth, the Elements, the Sun, &c. to exist the one before or after the other, as it is for one Member of a Bird, or other Creature, to exist before or after the other; for the Head of it cannot more exist without the Body, than the Body without the Head, or the Body and Head without the Heart, &c.

But here, I foresee, it will be objected, that however plausible this Conception may be, yet 'tis inconsistent, and thwarts the Testimony of the History of the Creation in Holy Writ.

This



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This Objection seems, at first View, to have some Weight in it. But if we look back, and consider the Place where, the Time when, and the People, *viz.* the Jews, for whom this History was principally intended, you'll find this Objection will be sufficiently obviated, because that they were a People, whose Learning, both Natural and Divine, consisted much in Hieroglyphicks; yea, the very Religious Services consisted, for a great Part, of the same, and continue so to this Day; and that it was so, even in the Days of Christ, (when God condescended to manifest himself in a Human Shape) most of his Conversation with his Brethren after the Flesh, the Jews, appears, in that he entertains them in like manner; with respect to Matters of necessary Speculations, he, for the most part, represented those Matters in Hieroglyphicks, or Parables; though  
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36 *Of the CREATION. Chap. II.*

when he dispensed his Doctrines and Rebukes, for the Conduct of their Faith and Practice, as in his Sermon upon the Mount, &c. he then expresseth himself in a most significant literal Sense.

The like Method, ('tis evident from necessary Consequences) the Holy Pen-man of this History used, to instruct the Jews concerning the Creation, for the Establishment of the necessary and fundamental Truth of God's being the Creator of Heaven and Earth, and all the Host of them; as being the Principal Foundation of their Faith, and first Article he had to propose to them, in order to enjoyn on them an awful Obedience to such Laws, as the great Author and Proprietor had, or should afterwards, impose on them.

But then, as to the Speculative, and Philosophical Part of this History, he exhibits that in a Metaphorical Way; that is, he represents

Chap. II. *Of the CREATION.* 37

sents to them the Order and Progress of Nature, under a Parable of the Order and Progress of Time. Nor was this Method of our Author's put in Practice without weighty Reasons; for if he had gone about to instruct them in the Knowledge of natural Philosophy, by a literal Description of its Parts, they, the Jews, were not capable of such Learning, because, by reason of their long Captivity and Servitude, under which they had been oppressed, had, to a very great Degree, defaced and deprest, if not obliterated, the speculative Genius, which before that had been cultivated amongst them.

And no doubt, for a like Reason, our Saviour used the like Method; for though the Jewish Nation were then much improved in Philosophy, yet they were so stupid concerning the Things relating to the Kingdom of God, that our Saviour upbraids them with it, for he tells them, they could discern the Face of the Heavens, but  
not

not the Time and Manner of his Coming; notwithstanding the same had been so exactly pointed out to them by their own Prophets, whom they pretended to have in high Estimation.

Therefore, when he speaks of them concerning himself, he calls himself the Son of Man, the Vine, the Way, the Truth, the Light, the Door, &c.

And when he speaks to them concerning the Kingdom of Heaven, (to which he found them as great Strangers, as before they had been to Philosophy) he represents that to them, under the Notions of a Husbandman, one travelling into a far Country, a little Leaven, a Grain of Mustard-Seed, &c.

From all which, and many more Instances that might be produced of the same kind, it is more than probable that this Method was frequently practised by the Pen-men of the Holy Scriptures, and particularly



cularly in the Case of the Author of this History; and what renders this Conception the more probable, is, because, tho' the History being considered in a literal Sense, 'tis perplex'd with endless Absurdities; yet when we consider it as a Parable, representing the Order and Progress of Nature, not only all those seeming Absurdities vanish, but there appears a clear Light to guide us in our Philosophical Enquiries.

Having thus briefly laid down my Reason, why Part of the History of the Creation is not to be understood in a literal Sense, I shall proceed to show how the same Part of it may be considered in a figurative Sense, and thereby to obviate the seeming Incoherences that otherwise do attend the same.

C H A P. III.

*Shews how the History of the Creation may be consider'd in a figurative Sense, void of any real Incoherence in the Text.*

**I**N Order to obviate all Dilemmas in, and reconcile the History of the Creation (a great Part of which consists of Beings not capable of falling under the Cognisance of our Senses) it will, I suppose, not be amiss, first to say somewhat concerning the Existence, Nature, and Operations of occult Beings, of which two Instances may suffice, in the Belief of one of which the Christian Part of the World is already confirm'd, and the other, in which both Christians, Jews, Deists and Pagans are intirely establish'd, the handling of which, will in a good Degree convince the Reader, that the Nature of subtile Occult Beings, cannot well be apprehended by our gross and narrow Capacities, without

Chap. III. *Of the CREATION.* 41

out figurative Representations to assist us, and particularly such as are touch'd at in the former Chapter, where the Order and Progress of Nature, is represented by the Order and Progress of Time, as aforesaid.

The first Instance I shall produce, is the Doctrine of the Holy, Blessed, and ever-to-be adored Trinity, three Persons and one God, being one Co-eternal Essence, &c.

Next to the Doctrine of God, Creator of Heaven and Earth, this of the Trinity is propos'd, as an Addition to that Article, to be believed; and by the same Authority too. But the latter being represented to us figuratively, after the Order and Progress of Time, as the Father begetting the Son, and the Holy Ghost proceeding from them both, naturally speaking in a humane Sense, implies a Priority in Time of the Father to the Son, and the Son to the Holy Ghost. And this has induced carnal Minds, who are resolved to believe

lieve no Authority but such as is the Result of their Humane Capacities to comprehend, to conclude this Proposition absurd and inconsistent with the Divine Nature, wherein they have most grievously err'd; not considering that such things as are impossible in one Nature, may be, and are possible in another Nature; for 'tis possible for the Humane Nature to err, but it is not possible for the Divine Nature to Err: Again, 'tis not possible for a Father, and his Son, and his Grandson, to be the same one Man and of the same Age. But it is possible for God the Father, God the Son, and God the Holy Ghost, to be one God and Co-eternal Spirit. First, because he has revealed it, and enjoin'd it as an Article of Faith, and as that on which the Salvation of a Christian is founded, and accordingly it is receiv'd and believed, as an undoubted Truth by all Christians. And,

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Secondly, There is very good Reason to believe the Possibility, or at least not to reject it, because we find in our own Natures a Trinity or Tri-unity, (which we can no more comprehend, than we can comprehend the Holy Trinity) which must be, and is acknowledged by all the World: And this is what brings me to the second Point I proposed to speak to.

We find, in our own Nature, three Faculties or Operations of the same Spirit, which in the Order of Nature succeed each other, but in Order of Time they have no Succession, namely, Imagination, Memory, and Judgment; for there is neither before nor after in the Essence or Operation of these, with respect to Progress of Time; but there is in Respect of their Progress in Nature; for tho' we cannot remember nor judge what we have not conceiv'd in the Imagination; yet at the same time you do imagine the Notion of  
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Fire, you both remember and judge, that if you touch it, 'twill burn ye, and remember when it burnt ye last, &c.

But to carry this Thread a little further, suppose we were to talk with a Man born blind, concerning the Progress of Space; 'twere easie to give him some small Notion of that, by putting a Foot Rule in his Hand, and let him divide its length into twelve Parts with his Thumbs; and tell him that three of those Lengths make a Yard or a Pace, and so on to a Mile, he'd soon be able to compute how many Miles he could walk, or had walkt in a Day; and by this Means, he'd have some tollerable Notion of the Progress of Space, tho' he never saw any.

But suppose you were to tell him of the prodigious swift Progress of Space, you can reach with your Sight; as that you can reach an Object many thousand Miles, as soon as he can measure an Inch, this would be very surprizing to him, and

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and all the Words and Arts you can use, will never so convince his Judgment, as to comprehend a Possibility of Truth in your Assertion; and yet you'd be apt to think him very obstinate, not to give you Credit, especially when you had told him, that there is a Possibility in the Nature of Sight, which is not in that of Feeling.

From what has been said, I suppose, it will appear plain, beyond a possibility of Doubt to an ordinary Understanding, that different Natures have different Capacities, and that some things are possible to one Nature, which are not possible, but absurd to another Nature.

And now it will not, I suppose, be difficult to conceive, how vain and foolish it is, for Men to reject and explode even infallible Truths, because they do not admit of a literal Description, and because they do not, or cannot comprehend them, any more than Time can comprehend

hend Eternity; these being only capable of being conceiv'd, or apprehended, or believ'd, upon sufficient Authority, or the best regular Demonstration that the Nature of the things are capable of.

Upon the whole I conclude, that what has been said in the former Chapter concerning the World's being form'd of the *Chaos* all at one Instant, as the Bird is brought forth of the Egg, will now not appear altogether improbable, and much less impossible; but rather be assented to, for that it cannot have been otherwise, and the rather because we see that all Intellectual Productions are so brought forth.

But when we shall plainly discern that the whole World is one intellectual Production of the *Chaos*, I suppose this Proposition will then be establish'd beyond all Peradventure.

First then, that the whole visible and invisible World is one Creature brought forth at one Instant is certain;



tain; because one part of it cannot subsist without the other: For the Earth and earthly Productions, nor the Sea and her Productions, cannot subsist without the Heavens, nor the Heavens and its Productions without those, nor all of them together without the Sun and other celestial Bodies, nor all these together without the Air, and *Ether*, to interpose, and keep every Member of the whole in its proper Spheres; and therefore all these together I consider as one Creature, as I would all the Members of a Clock (being duely compos'd) to make one Machine or Clock; because a Clock can't subsist as such, without any one of them.

Secondly, that the whole visible and invisible World, is one living Creature, appears thus; if you allow the first, *viz.* that it is one Creature, which I suppose cannot be deny'd, then the Second can't be disputed, because every Man's daily

Expe-

48 *Of the CREATION.* Chap. III.

Experience shews, that there be daily new Productions appearing, even throughout the most gross Part of it, which necessarily implies Life. If any Man will deny this Proposition, because we find here and there senseless Particles, such as Stones, Sand, &c. then he must likewise, at least consequentially, deny that a Man is a living Creature, because he has senseless Particles in and about him, *viz.* Hair, Nails, Bones, Cutricula, Stones in the Reins, Bladder and Gall, and Fluids, *viz.* Blood, Chile, Urine, Sweat, &c. Would any Man in his Wits, think you, say he was not a living Creature, because these Particles about him are in their Natures void of Sensation? 'tis not to be expected.

Thirdly, that the visible and invisible World are one living intellectual Creature, appears thus, first, this Creature being (as I may say) ripe for the Birth, God speaks to it to come forth: But, was ever such an  
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Absurdity imputed to the awful Majesty, Author and Proprietor of the Universe, as to speak to a Creature that had not a Capacity to understand him? Surely no.

But then, that it is an intellectual Creature, appears in the regular and distinct Progress of Nature in all her ways; to bring which near home to every Man's Door; do but observe, when you're surfeited, with either Excess of Heats, Colds, Frights, tainted Air, bad Nourishment, or too much of that which is good, how soon Nature is aware of it, and how industriously and skillfully she applies her self, and watches to preserve you, and essays all possible Means in her Power to dislodge, defeat, and baffle the Malignity, that obstructs and hampers her regular Progress in the Body; by ejecting it (if possible without any Help) at the most convenient Emunctories.

Again, do but observe how exactly she observes to prepare every  
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thing necessary against the proper Season, as Wind, Rain, and Tempests; and after that again Calms, to the end the Air, and Water, may be preserv'd in their Vivacity, and proper Activity, for the Generation, Production and Preservation of the various Species and Members of the great Body, the World; to which she is as the vital and animal or intellectual Spirit of a Man. Wherefore the Wisemen of all Ages, have call'd upon and admonish'd Men, to look into, and know themselves, and have consider'd Man as the Microcosm, or little World, wherein, as in a Looking-Glass, they might discern the great World, and thereby be led as by the Hand, to the Knowledge of God and Nature; but alas who is at Leisure to look into himself? how few the Number is God knows!

Now having, as I conceive, sufficiently advertis'd the judicious Reader, of the visible and invisible World,

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Chap. III. *Of the* CREATION. 51

World, being one living intellectual Creature, I shall proceed to what I propos'd at the Beginning of this Chapter, namely, to shew you how to avoid all Incoherence in the History of the Creation, that there is an exact Parallel between the Parallel, as it is laid down under a Figurative Progress of Time, and the regular Progress of Nature, in her producing it to the State in which we find it.

In order to which, let us consider God speaking to his intellectual Creature, to bring forth what was committed to her Charge, according to the Law enjoin'd and impos'd on Nature (in the Creation) by her great Author and Proprietor.

But because the Order and Progress of the Universal Nature of the World, cannot be represented to our Capacities all at once, therefore it is offer'd to us in piece-meals, or small Morsels, in a Manner familiar

52 *Of the CREATION.* Chap. III.

to us, such as the Succession and Progress of Time, as thus.

The first Day God said *Let there be light*; the second Day, *Let there be a Firmament*; the third Day, *Let the Waters be gathered together, and the dry land appear, with the Vegetals*; the fourth Day, *Let there be Lights in the firmament*; the fifth Day *Let the Waters bring forth Fish, &c.* the Sixth Day, *Let the Earth bring forth living Creatures.*

Thus you see, the World was brought forth by Nature, of the Deep, according to the respective Precedencies and Successions of its Parts, according to the Order of Nature, not of Time.

Now that it is so, will appear most plain, if we look through the other End of the Perspective, and that is thus; let us begin with the last Production first, and so regularly backward through this whole Process, and we shall find this Matter very obvious and plain.

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III. Chap. III. *Of the CREATION.* 53

1 Suppose the living Creatures were produc'd on the Earth.

2. The Fish, &c. were produc'd in the Waters.

3. The Celestial Lights were produc'd and plac'd in their respective Spheres.

4. The Waters and Land were produc'd, and brought forth Provisions for the living Creatures of the Earth.

5. The Firmament came forth, forming the Heavens and Spheres.

6. Super-Celestial Light came forth.

And now you'll find, that as the Productions are plac'd in this Order, how counter they run to the Progress of Time, *viz* the first and second, namely the living Creatures of the Earth and Sea, could not exist and subsist, 'till the third and fourth were in being, *viz.* the celestial Lights to cherish, and the Waters gathered together that the dry Land may bring forth. Even the

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very Creatures and their Provisions, *i. e.* the Vegetables, and the Water her Productions.

Nor could any of these four exist without the fifth, namely the Firmament, wherein the cœlestial and spherical Lights might be plac'd

Nor could the Firmament exist without the first, *viz.* the super-Celestial Light, wherein Nature has her principal Residence and Operations, came forth, to draw the subtile Waters (of which the Earth and Air are made) after it, to form the great Arch or Firmament of Heaven.

Thus you see the Natural Necessity of the World's being brought forth at once, and that there is an exact Parallel in the Text, betwixt the thing represented, *viz.* the Order and Progress of Nature in forming the World, and the thing representing, *viz.* the Order and Progress of Time.

These things being very plain, and, as I conceive, establish'd, as clear as the  
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Chap. III. *Of the CREATION.* 55

the Sun in his Meridian, all the Clouds, and Absurdities, imputed to this History of the Creation, and Formation of the World, vanish as Smoak; because there is an exact Parallel betwixt the Parable representing, and the Thing represented.

Thus much touching God's Creation, and Nature's Production of the Universe in general, and Coherence of the History.

Now it remains that I say somewhat of Man, as being the last, and most considerable Part of it, and that for which, or for whom, the whole was made, and in whom the whole is represented and consummated. For which Reason we are frequently called upon, and admonish'd to look into, and know ourselves, as before hinted, as being the Looking-glass, or Book, wherein God, and Nature, are in lively Characters represented, in order to exhibit to us such a Knowledge of

both, as our Understanding are capable of; to do which, shall be my next Essay, because this being understood, will give great Light to our further Contemplation, concerning the Things of Nature.

And first then, how Man is a Representation of the Universe; for the better we are acquainted with the Pictures, the more apt we shall be to know their Originals.

## C H A P. IV.

*Of the Microcosm, or little World,  
Man, as he is the Epitomy and  
Image of the Universe.*

**M**AN is the Image of the Universe in many Respects.

First, He represents the Earth, from whence he came; 1st, in that when his Fabrick is demolish'd, he

he becomes Earth again, as he was before.

2. Man represents the Earth, in that both before and after his Demolition, he brings forth Minerals, Vegetables, and Animals; first, he brings forth Minerals, such as Chalk, Sand, Gravel, and Stones of various Kind; secondly, he brings forth Vegetables void of any Animal Life, such as Fat, Hair, Nails, Scurf, Skin, and Bones; the last of which bears Green Moss, like that on the Earth, even after the Flesh is consumed.

3. Man represents the Earth, in that in him are found, both before and after his Demolition, creeping Animals, of various Kinds: These Things being too evident to need any Demonstration, I proceed to that of Water.

Secondly, Man represents the Waters, in as much as in him are found innumerable Streams of fluctuating Fluids, both sweet and  
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salt, with a large Receptacle, into which these Streams evacuate themselves, representing the Salt-Sea, and is productive of numerous Animals.

Thirdly, Man represents the Universe, in that his Life and Being is inseparable from the Air, and *Ether*, to maintain the Rectitude of his Fabrick, as it doth the Expansion of the Firmament.

Fourthly, Man represents the Universe, by his lower Ventricle, in that, into him enter, and from him proceed, various Steems of saline, sulphureous, and aquaous Vapours and Winds, both visible and invisible; with Rumblings, resembling Thunder and Lightning.

Fifthly, Man represents the Universe, by his middle Ventricle, in the Operations of his Heart, and other vital noble Parts, which by their continual and regular Motion, support the vital Functions, whereby the Expansion and Rectitude



ctitude of his Fabrick are sustained.

Sixthly, Man represents the Universe, in the Form of his upper Ventricle, or Head, being round as the great Arch, the Firmament.

Seventhly, Man represents the Universe by his Brain, being the Work-shop of his animal Spirits, as is the Imperial Heaven to Nature.

Eighthly, Man represents the Universe, in his intellectual Faculties, which principally reside, and perform their Operations in the Brain, as Nature doth hers in the Imperial Heavens.

Ninthly, Man represents the Universe, in that from the Brain, the Intellect, and its Operations, extend their Rays, Influences, and Virtues, by the Nerves, into all Parts of the Body, as Nature does hers by the Stars, to all the lower Parts of the World, and to every distinct Species of it.

Tenthly,

Tenthly, Man represents the Universe, in the reciprocal Communication of the Celestial and Terrestrial Virtues; for look, how by an Analitical Defection, we find the Intellect, called the common Sense, or Judgment, in the Center of the Brain; from whence, by proper Ducts, it casts its Rays to the fore Part of the Head, to supply the Imagination; and to the hinder Part, to supply the Memory; to the Eyes, to supply the Sight; to the Nose, to supply the Sense of Smelling; to the Ears, to supply the Sense of Hearing; to the Palate and Tongue, to supply the Sense of Tasting; to the Marrow of the Back, and thence to all the Nerves, to supply the Sense of Feeling, throughout the whole Body, and to command the Motions of every Part, both voluntary and involuntary; and how by the same Ducts, all the Sensation and Motions are again reverted, and communicated  
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to the Imagination, and thence to the Memory, to be recorded ; and thence to the Intellect, and common Sense, or Judgment, to be viewed ; deliberated, digested, determined, and approved, or rejected ; and from thence again, such Determinations to be registered in the Memory, that they may be ready, upon all Occasions, to be produced for further Use ; and this, I think, may suffice for the present, to shew, that Man, as a living, intellectual Creature, is, in many Respects, the Representative or Image of the Universe.

Hitherto I have only considered Man, as he is partly upon the Level with other Animals, and as he is the Product of Nature, and her principal, visible Representative ; and what I consider as such, will be of great Use to us, in the more ready Knowledge of the Original, when we shall consider its constituting Parts particularly ; before I proceed

ceed to which, I must here make a seasonable, and very useful Digression, and say somewhat of Man, as he is the Image of God, for two Reasons; first, because God in the Creation, and Nature in bringing him forth, have distinguish'd him, with two Advantages above other Animals; the first of which, is his erect Form, whereby he is inabled not only to look downward as other Animals, but, if he pleases, to look upwards too; and secondly, by his Capacity of Speech; both which render'd him capable, even in this State of Nature, to observe, collate, and determine, such Notions from sensible Objects, and to communicate the same to others of the same Species, and thereby become more sociable, instructive, and useful, in the Oeconomy of this Society, than that of other Animals. Though we may observe a very excellent Oeconomy among several



veral Kinds of them, especially the industrious Bee, &c.

Secondly, I must say something of Man, as he is the Image of God, because it is greatly conducing to the main Scope, and ultimate End, for which I have undertaken to consider him as the Image of the Creation; namely, as by proper and gradual Steps, to bring him to the clearer and readier Apprehension, and Knowledge of God, which is the ultimate End and Happiness, that his Nature, with all its colateral Advantages, is capable of. And,

Thirdly, Because hereby will also appear some Rays of Light, whereby to distinguish betwixt the immediate Creation of God, from the mediate Productions under the Oeconomy of Nature.

## C H A P. V.

*Of Adam in a State of Nature ; of  
the Image of God ; of the Fall,  
and Restoration, and of the Pro-  
pagation of Souls.*

**A**S the Nature of Occult and Spiritual Things is best discovered, by comparing them with their Contraries ; therefore I shall, on this weighty Occasion, take this Method ; namely, place the Spiritual Man, in Opposition to the Natural Man ; and first, see wherein they differ ; and then, secondly, by what Means this Difference is brought about. To do which, I cannot at present discern a more fit Comparison to describe this Difference by, than to consider the Difference betwixt a Man born Blind, and a Man that has all his Senses perfect.

I have observed Men very well satisfied, and contented, in a State of Blindness ; for when I have reason'd with 'em, concerning the Nature, Use, and Pleasure of Sight, one particularly told me, he thought himself more happy without Sight, than he should be with it ; and his Reason was, because he supposed, Sight would interrupt the Satisfaction he had in considering and enjoying those Things, which his other Senses offered to his Mind, in the Enjoyment of which, he thought himself very happy. But how absurd and ridiculous this sounds to a Man that duly values his Sight, is too plain to need any Exemplification ; and much like this, is the Difference betwixt the Natural and Spiritual Man. Yet this I take to be the Case of Man, in his State of Nature ; he is content to grub on, in, and entertain himself with, the meer Objects of Sense ; and thinks it but a Disturbance to his Quiet and Satisfaction,

tisfaction, to entertain him with any farther Speculations, than contribute to the Preservation of his Species, and gratifying his Appetites; and the whole Benefit of his Intellect reaching no farther, he was Mortal as other Animals; thus much for the Man, as he came first out of Nature's Hand.

But he being provided with the Ability of looking about him, and communicating his Observations to his Companions, when he should find Occasion for it, as before observ'd; and God being pleas'd with his Creation, as being, *in* all the Productions of it, very good for his Purpose; but especially his Eye being upon Man, he proposes to improve him from being the Image of created Productions only, to bear his own Image, and to the Intent that he might have Dominion over the rest of the Creatures in this lower Region of the World, (but not so, as to alter or turn Nature out of her Course,



Course, in any Respect.) Now the Method which God took to place his Image in Man, to represent it after a human Manner, was to graft upon, or into this natural Stock, somewhat resembling the Divine Stock, or Nature, and that so very like it, and so near allied to it, that it was capable of bringing forth Spiritual Fruit, resembling that of the Divine Nature.

Even such Fruit did this new Graft bear, as render'd the Man capable, not only of governing this Part of the Creation, as God's Vice-Roy, but also to know the Nature of every Creature, and give them their proper Names accordingly.

This was a noble Acquisition indeed, whereby to elevate the Human Nature from being a grubbling in the Earth, to become the Prince of that, and all the Inhabitants in it, and of the Sea also ;  
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and this was the State of the Case so far.

The next thing to be enquired into is, of what Nature this Graft was? The same Author tells you that *God breathed into his nostrils* (the nearest Perforation to his Intellect) *the breath of life, and Man became a living soul.* Note these Words, he *became a living soul*, which implies his Intellect was mortal before, because with respect to the present State of Life, he was a living intellectual Being by Nature before.

But here 'tis worth enquiring what was this Breath? What Breath has God, who is a pure Spirit void of Accidents, especially such gross ones as breathing? Why truly 'tis a Mystery that puzzles many great Heads, notwithstanding God has else-where reveal'd it, in as plain Words as 'tis possible for one Man to speak to another, that it is, *viz.* Wisdom, for she is the Breath of the

the Power of God, flowing from the Glory of the Almighty, the Image of his Goodness, having all Power, and is immortal, entering into holy Souls. For God loveth none but him that dwelleth with Wisdom, and accounts such only his Friends; read the Wisdom of *Solomon*, where you have her admirable Description at large.

O blessed God! who has bestow'd such a Gift upon the Humane Nature in our first Parent, to graft into him thy Image, containing thy Power, Goodness and Immortality, to enable him to know and possess all things in Heaven and Earth, yea even God himself to all Eternity; and has prepared for them that continue in his Love, such unspeakable Things as have never entered into the Heart of Man to conceive.

So then God grafted into the Intellect of the natural Man, a Possibility of being or becoming wise,  
that

that is, like God, or godly; the Beginning of which is, first to believe and fear him; but the Man did neither of these, for all the Skill he had attained by this Sanction, that was imprest upon him; because the first Opportunity he had of breaking in upon the Rule and Law of Wisdom, he shews, he did not believe what God had told him, but believ'd and practis'd the quite contrary; whereby the Growth of this Graft was spoil'd. Yet not so as to be quite extirpated, but the Stump of it remain'd; for tho' by this Rebellion his Body became mortal, his Intellect, to his Sorrow, remain'd immortal, which render'd his State then much more dangerous than it was before; for then he was in a State of Innocency, but now in a State of Guilt, and as such under the Resentment of God, for abusing this excellent Boon he had in Kindness bestow'd on him; and consequently he was liable to the severe Justice of  
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of his most indulgent Benefactor; because he had defil'd himself and defac'd his Image, which cannot, by Reason of its Purity, thrive in an impure Mind.

Now what the Impurity was, and of which kind, I shall at present pass by the Particulars of it.

But this is certain it was occasioned by Lust, which is of that Nature, that it always wars against the Spirit; and therefore where any Lust is entertained in the Mind, tho' not actually put in Practice, it defiles the Intellect, blinds the Mind and Understanding, and causes such an Impediment in the Co-operation that ought to be in our Intellect with the Spirit of Wisdom, that however the Stump may remain, yet it can have no Growth or Progress, farther than to form a perplex Knowledge and Conscience of Guilt, which will on all Occasions gnaw and subvert the Quiet of the Intellect to Eternity, it being now become

come immortal; unless by the Favour of God, the same be admitted to an active Faith, Repentance and Obedience, and so re-admitted into a State of Reconciliation; and this was the State of *Adam*.

But God, like a compassionate Father, relents, and soon offers him an Opportunity to lay hold on him again, and by Faith in the Promise of the *Messias*; who had undertaken not only to pay the old Score for him, and his Posterity, but also that he would take upon him to fulfil the whole Will of God, that is, to abstain from all Lust, and do all manner of Good, according to the pure Nature of Wisdom, (and to which his whole Life was as exact a Parallel as that of two parallel Lines,) with this Condition on *Adam's* Part, that if he would accept of this Offer, and for the future believe the Promises and Threatnings of God, and join to it a sincere Repentance and Amendment, the old Score,

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Score, for which he had merited a perpetual Separation from God, should be obliterated; and that he wou'd receive him again upon the Account of the *Messias's* Performances, and that so doing, he, and all his Posterity, joining in these Measures, God would accept him and them as his Children, and make them Co-heirs of his Kingdom. Now *Adam* closing with this Proposition, his State was then much amended, and his Posterity in him; from what it was, either in his State of Nature, or in his former State of Glory; because now he is united and grafted to God, in the Person of the *Messias*, by Faith; who is become his Surety and Representative, to perform all Acts and Deeds in him, and for him, provided he keep Faith with him, and does not wickedly affront and abandon him; nothing less than which, can cancel the New-Covenant.

Thus you see the Stump of the Graft is reviv'd, and, proportionable

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to the Culture and Care in cherishing, it is entertain'd with; it encreases, and grows up in Wisdom, unto the Fulness of the Stature of Christ, inwhom the Fulness of the Godhead dwelt Bodily.

And thus you likewise see what was the Case of *Adam* in a State of Nature, before he receiv'd the Sanction of Wisdom, and Immortality; what was his State when he had receiv'd it, what, when he had defac'd it, and in what a blessed State he was in after, and his Posterity are in now, if our own Neglect and Obstinacy do not render us unworthy of it, and which nothing but Breach of Faith and wilfully opposing the Holy Ghost, can defeat us of, as aforesaid.

There is one thing, tho' a Digression, yet to be spoke to, which has been, and is variously opin'd, which is, whether the Soul be propagated with the Body, or not; the Doubts concerning which, I conceive arise partly



partly from the promiscuous Use of the Words Soul and Spirit, and partly for want of a tollerable intelligible Description of 'em both.

I'll here venture to give my Opinion, which I submit to the better Judgment of all sober and discreet Christians.

The Soul, I take to be the Life, or vital Spirit, seated in the Nutritious Juices, *viz.* in the arterial Blood of Animals, or the Nutritious Juices of Vegetables and Minerals, which gives them Life and Vegetation, of which I shall speak more particularly in its proper Place.

By the Spirit, I understand that which performs the Sensitive and intellectual Offices, and has its Seat and Operations principally in the Brain, and has for its Vehicle, a subtile Juice, or Vapours, prepared in the Brain, of the vital Spirits, brought thither by the Arteries, and there concocted, and prepar'd for that Purpose; which Juice, or Va-

pour, in conjunction with the Intellectual Spirit, are vulgarly and equivocally call'd the Animal Spirits, in Animals.

But in Men, the intellectual Spirit has the Sanction of Wisdom, and in that Immortality stamp'd upon it, or grafted into it, as aforesaid.

Now I see no Cause to doubt, but that the same is propagated in Generation, because it is become the most essential Part of the humane Nature, and that which it can never be separated from. For if this Capacity of being wise, and consequently good and godly, is perverted, in the use of it, to wrong Ends, 'twill not fail to accompany us in all the lamentable Consequences of it; otherwise, where is the Immortality, after Death and Judgment?

Therefore considering, that as in the whole Course of natural Productions, we see every thing (unless some preternatural Cause intervene) begets its Like, with respects to all the

the essential Parts of it; I conclude (for my self only) that Man, with all his Essentials, are in like Manner propagated, and shall in like Manner rise again, with Abatement of the gross Terrestriety of the Body, like unto the glorious of Body of the ever blessed Jesus, *to whom with the Father and the Holy Ghost, be all possible Adoration, Homage and Obedience, Wisdom, Power and Dominion now and ever, Amen.*

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C H A P. VI.

*Of Paradise; Of the Tree of Life; Of the Tree of Knowledge; Of Humane Reason; and of Conscience.*

PARADISE is represented to us, by the Holy Pen-man of this History, under the Figure of a Garden, most pleasantly situated, and accommodated with every thing useful to entertain, please, and gratifie

tifie the Person, to whom the Culture and Occupation of it was committed and intrusted; and that for his own proper Behalf, and to continue in Possession, so long as he should conform himself with the Rules propos'd by the Owner and Planter of it; but that upon Default he should lose that Privilege.

Whether this Part of the History is literally, or figuratively to be understood, has been long and often debated, tho' I think not determin'd with a satisfactory Perspicuity; therefore I'll humbly lay down my Opinion.

First then, with Respect to the Place.

The Place of this Garden, consider'd literally, as being a Part or Portion of the Earth, I think it has not yet been discover'd, or made known to any Body since *Adam*, where it was, or at least I conclude so, because I do not find any History gives account of it; which is one Reason



Reason why I suppose it to be intended as a Parable only.

Secondly, Because those Places that the same Author intends to be literally understood, are found and known, as well as the City where we live, and as *Jerusalem* and all the Parts of the Holy Land, which are as exactly describ'd and known as any other Part of the World; and therefore I conclude that Paradise is not to be understood in a literal Sense, but as a Parable, representing or alluding to somewhat more esteemable and permanent; which that it is so will appear from the Product placed in the Center of it. *viz.* The Tree of Life, and the Tree of Knowledge.

Now what the Tree of Life is, and that it was not a Vegetable planted in the Earth, but in the Humane Intellect, is as plainly revealed to us, as any literal Truth in Holy Writ, *viz.* that it is Wisdom; also what Fruits it bears, (supposing it to

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be entertain'd with due Nurture and Culture) *viz.* that this Tree consists of a Graft, placed as Wisdom in the Humane Understanding; the Fruit of which is Faith, that is an entire Assent and Conformity to revealed Truth. When this Graft buds, (for it never stands at a Stay, being plac'd in good Stock, &c.) it is the Fear of God. But the Bud, you know, is soon translated into Blossom, and then it is Hope in God; and then as the Blossom disappears, the Fruit comes in View, and that is Love. Love to Truth, Love to the Fountain of Truth, God; Love to his Members, that is our Brethren; Love, which is stronger and more lasting than the Universe, and even Death it self. Love, which contains in it, all humane and divine Virtues; Love, which is immortal, and unites (unseparably) to God. Insomuch that *neither Life, nor Death, nor Principalities, nor Powers, nor things present, nor things to come, or any other*

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*other Creatures, shall ever be able to separate the Possessor of it, from the Love of God.* O excellent Fruit, *viz.* Charity, abounding in every good Work; but abhorring every evil Way. And this for the present may serve to have been said of the Tree of Life, *viz.* that it is as a Seed or Graft of Wisdom imprest on the humane Intellect, the Fruit whereof is Charity.

The next in Course to be spoke to, is, the *Tree of Knowledge of good and evil.*

It seems to me that from the Beginning there has been a Desire of Knowledge, even in very Animals, tho' in them improveable but in a low Degree; for we may observe how some of them, as well as little Children, will examine every new thing that is offer'd to their Senses, they'll view it, smell to and taste it, and according to the Fitness or Unfitness of it, to gratifie or entertain, either, their Senses or

Intellects; so they either entertain or reject it, and often they come off with a loss too, in their Pursuit of even that low Degree of Knowledge; for sometimes their Curiosity leads them to touch, and even taste the Fire, and other hurtful things, and then they're burnt, or poison'd, or fall from a Precipice, by endeavouring to look to somewhat below them, &c.

This Desire of Knowledge, it seems, grew up with *Adam*, without Regard or Distinction to what; whether it was good for him, or evil. But this Inclination of getting Knowledge, it seems, Nature had furnish'd him with, and made it part of himself, as are all the other natural Affections and Passions, all which were very good.

Now whilst *Adam* was in his State of Nature, and without any Circumscription but the Law of Nature, this Curiosity might possibly be useful and divert him, but could  
not



not much hurt him; tho' sometimes we see even the Curiosity of other Animals carries them to their Destruction, as before observ'd; but what then? they are but temporary, and as Shadows, they pass away, and are then converted to other natural Uses; and whether they are demolish'd sooner or later, it matters little; for if they're demolish'd out of one Shape, Nature presently essays to convert them to some other Use, such as best suits her Occasions and Intentions.

But this was not *Adam's* Case; he was not left in a State of Mortality, but was (by the ingrafting of that Capacity of being wise, into his natural Intellect) become immortal.

Now I make no doubt, but he was very soon sensible, that he was very much improved by the grafting of this additional Power; because, as before, he was only capable of discerning the Out-side of the Creature,

Creature, and so might know something of their Natures, so far as his Senses could conveigh to his Understanding, by a practical Experience, such as arises by comparing Contraries, as that a Dog is a familiar, but a Wolf, a voracious Creature; that a Fox is a subtle, but an Ass a silly Creature: So likewise, that Honey is pleasant, but Wormwood unpleasant to the Taste; thus far he stood fair with his Intellect then. But now he knows how to discern their Natures, with Regard to their respective Genius's and occult Inclinations and Intellects, and to give every one his distinct Name, proper to his Nature. The Case here was mightily alter'd with him, and undoubtedly the natural Bent he had to Knowledge, was exceedingly gratify'd herein; and thus far all was well, and his Knowledge daily encreas'd, so long as he kept his Affections and Passions in a due *decorum*, so as not to exceed their proper

proper Bounds; for we must gratifie our natural Inclinations and Affections, (yet according to the Rules of Wisdom) *viz.* to eat and drink to live; but not live, to eat and drink to Excess. We are to gratifie our natural Inclinations in a conjugal State, for propagating our own Species, these are good, and necessary, and consistent with Wisdom, and with the reveal'd Law of God too, as well as that of Nature; but to use any of these, or so much as lust after them beyond these Bounds, defiles the Mind, and as such taints the Intellect in such a Sort, that the Graft of Wisdom does not thrive well; and the oftner we gratifie any Lust, the more its Verdure disappears, and the Man degenerates from the Dignity of his Nature, and by an obstinate Adherence to Sensuality, he becomes, instead of a Child of God, to be a Child of the Devil.

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This I take partly to be *Adam's* Case ; his Curiosity led him to some Intemperance ; for tho' he knew Good so far, and perhaps farther, then I can suggest of it ; yet he did not know the Good so, as duly to esteem it, and distinguish it from its Contrary, or to elevate his Notions of it to the highest Pitch, by comparing it with Evil ; because he had not had any Experience of that (the Excellency of occult Notions being most evidently distinguish'd thereby, as before observ'd) because he knew no Evil, and consequently did not ('tis possible, nay evident) set a due Estimate upon the Good he possess'd, which indeed was only the greatest Good that God and Nature could bestow upon him.

But this did not content him, for his Itch was after Knowledge, (tho' it was but to know what Evil was) and here his Affection breaks thro' it's Bounds, he falls into Intemperance,



rance, spoils the Stock, withers the Graft, loses all its Verdure, and Beauty, and the Man is degraded even below the State of Nature; because his *Quondam* Companions and fellow Creatures, kept within their Bounds.

Now what Appetite it was that *Adam* indulg'd to Intemperance, is a Secret worth looking into; for 'tis such, I believe, as few of his Posterity have escap'd. The way I shall take to look into this Matter, shall be, as I'd look into a Wound, or Disease, and judge of it by the Symptoms and Indications, *viz.*

When *Adam* and *Eve*, how ever they minc'd the Matter, had join'd in this Intemperance, and defil'd themselves, and render'd their Intellect unfit to entertain the divine Light of Wisdom, to their Joy and Comfort, as before; instead of becoming like God, in the Knowledge of Evil as well as Good, they soon found their Error; for whereas they  
expected

expected a great Income of Knowledge, and becoming like Gods, they found they were become more like Devils than Gods; and here appears the Weakness of carnal Reason, which takes a seeming, for a real Good; for as we sometimes foolishly say, if a little is good, a great deal can't be bad: So here they had try'd and found by sad Experience, that more than enough, of a thing simply good in it self, is bad. For here they find themselves strip'd. Of what? For they had no Cloaths before. Strip'd of Shelter and Protection; for God, who had adorn'd them with Wisdom, Honour, Glory, and Dominion above all the Creation, is now, from a Protector, become their Enemy; or at best greatly at odds with them: for they were ashamed to see him, and therefore hid themselves, as naughty Children do, when they fear Correction; and besides this they patch'd Fig-Leaves together,

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ther, and made Aprons to cover their Instruments of Generation, even both of 'em.

But why did they make Aprons, and not Cloaks, or Coats; why were they more ashamed of what distinguish'd their Sexes now, than before? Why is the Woman sentenc'd to have Pain in Child-Birth? for these are literal Verities, which all Women find the woful Effect of.

The manner of the Shame, of the Covering, and Sentence, seem to me a strong Indication, that the Intemperance was Venial; nor does the Curse stop here. But the Effect of it reach'd eminently to their first Branch, *Cain*.

For though they had a Precept to Multiply, to which no doubt but they used the proper Means, and then they gratify'd that natural Affection laudably. But how went it afterwards, when the end of Nature was answer'd for that Purpose?

Then

Then the Continuance of the same Practice becomes an Intemperance, and is besides the Rule of Wisdom, and tends to pervert the Intention of, and defile the Human Nature, and renders it impure, an unfit Soil for Wisdom to germinate and flourish in.

This Intemperance not only degrades the Criminals, but likewise their First-Born, *Cain*, he became a cursed Branch, slew his Brother, and became a Vagabond, and Abject, was cast forth from the Society of the Sons of God.

For, God singles him out from the rest of the Family, he and his, went remote, and built a City, and lived at Distance from them; and his Off-spring were called the Sons and Daughters of Men, but the rest of his Brethren the Sons of God. For *Abel* being then dead, *Seth* was not born till God had establish'd his Covenant with *Adam*, and his Posterity in him.

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For we find, that in the Days of *Noah*, God determined to destroy the World. For what? Because the Sons of God took Liking to, and married the Daughters of Men; that is, the Males of *Seth*, and the rest of the Family, took to them the Females of *Cain's* Off-Spring, inso-much, that thereby they had brought forth a cursed Mongrel and corrupt Breed, tainted, with *Cain's* sordid Cruelty and Oppression; inso-much, that all Mankind in general were corrupted by it.

To cure which Malady, and purify the future Generations from that Diabolical Taint, God destroys and drowns the World, to the end a new Breed should be raised from the Seed of Righteous *Noah*, a great Favourite of Heaven.

From what has been said, it seems to me very plain, that the Tree of Knowledge was Planted in *Adam*, as well as the Tree of Life, and what the forbidden Fruit of this  
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Tree was ; namely, the gratifying an inordinate Affection or Passion. And what Passion it was he gratified, and for which he was degraded, is likewise pointed out to us, as plain as is needful, and the Nature of it will admit, *viz.* Incontinence.

And what the rather inclines me to this Opinion, is, because, we find that God has set particular Marks of Dislike to all Seminal Impurities and Defilements, even in the Jewish Church, as being entirely inconsistent with the Nature of Wisdom.

For look, how foolish, or like a Mad-man, we should judge him ; that because he has an Inclination, or better Liking to Sow, than any other Part of Husbandry, he should, after his Ground has been duly occupied, and the Seed coming up and thriving, be every Day scattering more Seed on the Surface, where it can take no Root, meerly to gratify

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tify that Fantastical Humour and Inclination of sowing, and thereby waste the good Seed, and spend his Strength and Labour to no Purpose.

The like may be said of such as use other Excesses to feed and nourish their Bodies; he that would every Day, or continually, busie himself to Manure his Land, pretending to make it strong and fruitful, whilst he neglects Plowing and Sowing it, would be no less culpable, than he that would be continually sowing Seed. These are the Consequences of feeding on the Tree of Knowledge, for though Knowledge simply be very good; yet when we come to feed upon it, and take a Complacency and Satisfaction in it, it becomes Evil, all which passes in Man.

And therefore, I suppose, that when we shall have compar'd this Proposition, with that of our Blessed Redeemer, to the Thief next him  
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on the Cross ; namely, *This Day thou shalt be with me in Paradise* ; it plainly implies, that Paradise is not Local, or a Part of this lower World, as a Garden, &c. for if so, the Words of Christ did not come to pass, for both their Bodies were buried that Night ; and as to their Spirits, they have no Relation to Time or Place, in a State of Separation from the Body.

Having dispatch'd the Tree of Life, and Tree of Knowledge, I come now to shew, that as it fares with the former, when the Affections and Passions break their Bounds, so it is with the Power of Reasoning likewise ; when we carry that Ability beyond the Rules of Temperance and Wisdom, we shall fare as *Adam* did. Namely, instead of increasing in the Knowledge of Truth, fall into gross Errors.

Therefore, if you love Truth, and the Knowledge of it to increase ; keep your self from every kind of  
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Lust, and rather abate of the Rule of Temperance in all you do, think, and speak, than exceed it; so shall you always be bright, and Wisdom will not depart from you. This Course took *Moses, Daniel, Esdras*, and other great Favourites of Heaven, yea, even the Blessed Jesus himself; and so have done, and yet do, all that intend to conform themselves to him.

From hence arises a good Conscience, enlightened with the Knowledge of Truth, as God is true; you'll know, as God knows; but when this is wanting, there the contrary supplies the room; to wit, an Evil Conscience, defiled with erroneous Notions and Principles; which propose Error for Truth, and Truth for Error, and then all your Conceptions and Reasoning are subject to run counter to Truth.

Therefore if you desire Happiness and Paradise, accustom yourself to this easy Yoke of a good Consci-

Conscience; and in order to this, let your Reasoning be ever circumscrib'd with Wisdom, which will always instruct you, and never depart from you, unless you suffer the Eye of your Mind to be blinded by Intemperance, or the Desire of it, in any of its Branches.

So will the Tree of Knowledge, and the Fruit of it not hurt you, provided you do not suffer your Intellect to feed on it, but use it as an Instrument to raise the Intellectual Appetite to Wisdom, the Tree of Life, as being the proper Banquet, wherewith to regale and elevate the same, to a Communion with the Spirits of Men made perfect, with Angels, and with God himself, yea, and will unite you to him in the Person of the Blessed Jesus, your Head.

Thus will the flaming Sword, that keeps the Way to the Tree of Life, be Sheath'd, when all the Affections and Passions are circumscrib'd

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scrib'd with Temperance, which, when ever any one of them are let loose, it shipwracks the Conscience; and this is the flaming Sword, which cuts off the Avenues, or Way, to the Tree of Life, by departing from the Good; this is the Fruit of the sly Serpentine Reasoning, *viz.* Yea, hath God said ye shall die, when he very well knoweth, that he has placed these Inclinations in us, and has not only approved of 'em as good, but commanded the Use of 'em, and made them a necessary Ingredient of our Being. How can that be an Instrument of Death, which God himself has made and ordained to be the Means to preserve, cherish, and multiply our Species? Certainly, if the Bounds or Limits set us are Good, and yields the Knowledge of Good to us, 'tis impossible but inlarging our Bounds, will likewise encrease our Knowledge of

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Good,

Good, and so by Degrees we shall be knowing all Good, like unto God. But alas, this was their Infidelity, they did not believe God, but adhered to their carnal Reason, void of the Light of Wisdom, and this let them into the Secret of knowing what is before hinted; namely, that to know more than enough of any Thing simply Good in itself, becomes Evil; and by this dear-bought Experiment, they became woful Monuments of the Truth and Wisdom of God, and their own Follies; for I do not suppose, that upon one single Experiment of this Kind, they were so totally cast forth from the Favour of God, though once is too much; for when we consider the usual Long-suffering, and tender Compassion of our Heavenly Father, and that there was One Hundred and Thirty Years for the Operations of this Process, before *Seth* was Born.

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No doubt but they, *Adam* and *Eve*, had given many solid Proofs of their Infidelity, in giving a loose perhaps, and not unlikely, to all their Appetites; and so by a Custom, they at last arrived to a total Blindness of Understanding, and Knowledge of Good, and entirely adhering to the Evil.

And so on the other Hand, 'tis not unlikely, that when God had readmitted *Adam* into a State of Reconciliation, by Faith in the promised *Messias*, his Wisdom came to him again by Degrees, as he had abandoned it before; and that as he had by Degrees indulged himself in evil Habits, so he might by Degrees, be accustomed again to the regular Habits of Temperance: Of the Truth of which, there seems to me to be a strong Presumption; first, from the ordinary Methods of God's Long-suffering, as aforesaid, and his gentle Dealing with Mankind, in Condescension to their In-

firmities: But also, as I conceive, with Regard to the long time he was upon his good Behaviour, before he was permitted to propagate any more of his Species, untill he was well established in an habitual Temperance and Purity, because (as it appears by the Sequel) God intended to separate their future Seed from that of the Off-spring of *Cain*, as is before hinted; and in which Respect, the greatest Part of *Adam's* Posterity, till the Time of *Noah*, became Delinquents, by mixing with the Seed of *Cain*; which, with the evil Consequences of it, and other Impurities practised among 'em, brought on the Flood. And that this is the true State of the Case, seems to be past Doubt; unless the Opinion of some, who hold the Existence of *Præ*, or *Peter Adamites*, be admitted, which I do not discern to be warrantable from any part of this History, which carries with it all the marks of Truth, that  
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the Nature of any History is capable of.

The Sum of what has been said in this Chapter, is this, That wherever the Tree of Life, and of Knowledge are, there is Paradise; that these Trees are in a good Conscience, or Intellect, of which the Tree of Life, (*i. e.*) Wisdom, is its proper Joy or Food, and Satisfaction, (Joy and Satisfaction being the Food of Spiritual Beings.)

But if willingly, the Intellect joys, and takes Satisfaction in the Tree of Knowledge, its Conscience is thereby defil'd, which if persisted in, *ipso facto* cuts it off from any Access to Paradise, and the Tree of Life.

Nor would I be understood, as if I were of Opinion, the Evil Spirits, or Devils, had not a Hand in the Lapse of Man, because I have hitherto not touch'd at this Matter, which I leave for its proper Place.

Hitherto I have touch'd at the Nature of God; and his Aim in creating the World; at the History of the Creation, with the Order of its Process; at the Human Nature, or Man in his various Capacities and Circumstances, with Regard to the ultimate End, in order to which this World was created; at the Defections, which render'd him unfit for the ultimate End to which he was assigned in the Creation, namely, to be a living Member of his *New Jerusalem*.

And seeing our natural and acquir'd Unfitness for this Purpose, consists, in not being Squar'd by the Rule of Wisdom, which is the Law of God, the Tendency of which is, so to circumscribe our Affections and Passions, and consequently our Thoughts, Words and Actions, (being the Fruits of our Minds) within the Circle of Temperance, as to render them a fit Stock whereon to graft all Humane, Moral, and  
Divine



Divine Virtues, in the Practice of which consists our Conformity to, and Union with the Divine Nature, and whereby we become such Polish'd Stones, and Precious Jewels, as are requisite for that Spiritual Permanent Building, whereof God has determin'd himself to be the Light and Temple.

Therefore I shall now proceed to what I promis'd in the Conclusion of the first Chapter, namely, to shew the Instruments or Means, whereby this Fitness in Man, for this Building, is effected, which be chiefly these.

The first Instrument useful in this Work, is the Revelations of God's Will, handed down to us in his Church; and the Use of it, is to work in our Minds a firm Belief of the same, in order to settle in our Minds an awful Reverence, and filial Fear to offend, with a sincere Hope, and entire Trust in him, and an ardent Love to him.

The second Instrument is, That God himself came down from Heaven, took Humanity upon him, and by the whole Course of his Life, gave us a perfect Pattern how to comport our selves in all things therewith, and thereby, as well as his Doctrine, to explain and fulfil every jot of the aforesaid Law.

The third Instrument is, the Apostolical Order of Men he ordain'd in his Name; first, To invite us; secondly, to Instruct us by Doctrine; thirdly, To initiate us by Baptism; fourthly, To watch over, Discipline and Govern us. Fifthly, To unite us into one Body, by handing to us the Blessed Communion of Christ's Body, and thereby incorporating us in him. Sixthly, In giving them Power to absolve us, being Penitent, and heal our Backslidings, and bless us in his Name; seventhly, In offering Sacrifices of Prayers, Praises, and Thanksgiving, with

with whatever else is acceptable to God, for us.

The fourth Instrument is, the Legacy of the Blessed Sacrament of the Holy Communion of his Body, the Benefits of which are too great to be exprest in Words; because by it, first, the Grace of God is given unto us; secondly, we become united and incorporated into one Head, Christ; thirdly, we are made Partakers of the Merits of his Sacred Passion, and the Remembrance thereof renewed; fourthly, Charity is inflamed; fifthly, Our Weakness is strengthened; sixthly, New Purposes are stirred up to all Goodness; seventhly, A most pretious Pawn of everlasting Life is given us; eighthly, the Forgiveness of our daily Errors and Failings is administred unto us; ninthly, we arise from Death to Life; tenthly, the Flame of our Passions and Affections are abated and regulated; eleventhly, by it Christ entereth to dwell in us; and twelfthly,

thereby conforms us to his own Image, finishes and polishes us, and fits us for to become living Stones in his new Building, which is the end of our Hope.

The fifth Instrument is, the universal Law of Nature implanted in our Minds, whereby we are upbraided or justified in all we do, according as we conform to, or deviate from, its Rule, of doing as we would be done by.

The sixth Instrument is, the Ministration of Angels, prompting us to all Good, and guarding us from apparent Evils.

The seventh Instrument is, the Inspirations of the Holy Ghost, which gives us a Byas, and Inclination to, and supports, strengthens, and enables us, by enlarging our Hearts, to run the Ways of God's Commandments.

The eighth Instrument, or Means, is Death, or a Change, whereby our Bodies become Translated from  
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this gross State, in order to a glorious Resurrection, like unto that of the ever-Blessed Jesus.

These are the Instruments, or Means, which prepare, square, polish, finish, and make us fit Ingredients to enter into the *New Jerusalem*, described in the two last Chapters of the *Revelations*, where shall be Fulness of inexpressible Joy, and so full of Glory, as no Tongue, or Pen, is able to express.

And here let us stand amazed, admire and adore, the inconceivable Depth of the Riches of the unexhaustible Fountain of Wisdom, and Love of God, which appears in the Contrivance, and Combination, or Agreement of all the Parts assigned, and tending to effect these great Performances; as first, building this great Fabrick, for the sake of poor, frail, helpless Man; and then translating him from this wretched, changeable State on Earth,  
to

108 *Of Paradise, &c.* Chap. VI.

to a Glorious Permanent State, to be present with him, beholding and rejoycing in his Glory for ever.

Assist me here, Oh ye Sons of Man, ye glorified Saints, ye Angels, Arch-angels, Cherubims, and Seraphims, and all the Powers of Heaven and Earth, to admire, adore, and exult, with endless Praises and Thanksgiving, ascribing all possible Glory, Honour, and Dominion, to our Lord, for he is abundantly worthy to be praised, and super-exalted for ever.

To the aforesaid Means, to fit us for our great, and last Change, I might have aded those of Devotion, Prayer and Abstinence; all which dispose the Mind to a Conformity to the Laws and Example of that compleat Pattern, the Blessed Jesus, who so exactly and perfectly circumscrib'd all the human Affections and Passions, with the Circle of Temperance, that in the Place  
where

where, we exceed in the Executions of the same Vices, by the Inclination to them, being riveted in our Natures; there the Human, Moral and Divine Virtues appeared in him.

Now he that desires to know how far he is advanced, in Conformity to this Pattern, let him consider how he encreaseth every Day in inward and outward Humility; how he supports Injuries; how he bears other Mens Weakness and Failings; how he succours the Necessities of his Neighbours; how he has Compassion, and is not offended at the Defects of others; how he finds his Hope in God, in Time of Tribulation; how he governs his Tongue; how he keeps his Heart; how he keeps under his Body, with all the Senses, Appetites and Passions thereof; how he deports and supports himself, in times of Prosperity and Adversity; how all his Affairs are circumscrib'd with Discretion; and above all these, let him consider, whether

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whether he be dead to the Love of Honour, Pleasure, and Riches; and according to his Advancement or Defects he has made in these, so let him judge of his Fitness or Unfitness in the End; to have administered to him an Admittance into that glorious Building, and Kingdom of our Lord Jesus Christ.

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CHAP. I.

*Concerning Angels and Devils, their  
Virtues and their Vices.*



THE Angels I consider  
as a Part, or Members  
of the World, and are  
of four several Or-  
ders, *viz.* Angels, Arch-  
Angels, Cherubims and Seraphims;  
they are elementary Intellectual Be-  
ings, which are capable, upon Occa-  
sion, to put on various Shapes or Bo-  
dies, and converse by vocal Speech,  
or

or otherwise by communicating their Thoughts and Aids in such a Manners as is proper to them, tho' we can't describe how they inhabit all the Elements, and many Elementary Bodies.

Their Business is principally to glorifie God in ministring to those that shall be Heirs of Salvation, whom God is pleased to consider as his Glory.

But then colaterally they are necessary Ingredients to execute the Will of God on excentrical Occasions, as well as to support the OEconomy of the World in many Respects; for as much as they are capable of great Knowledge, Agility and Strength; and as such, to do great Feats, adequate to their respective Commissions; insomuch that one of them slew 185000 Men in one Night, &c. And thus they are Agents in natural and preter-natural Performances, as I have but just touch'd at; so shall they be in Demolishing

molishing the World of which they are now Members ; for they are redeemed from Mortality as well as Men, and therefore the good Angels will remain in the Favour of God, when this World shall be consummated, and a new World be made, wherein the Fruit of the Tree of Knowledge will be void, because what-ever is possess'd here by Faith and Knowledge or Speculation, shall there be enjoy'd in the full Fruition of it; for there our Joy in the Love of God will so abound as to be an endless Ravishment to the Mind. But to my Point, It is manifest from the sad Experience of the fallen Angels, that about one Third Part of them being tainted with Intemperance, and meer speculative Reasoning, tasted the Tree of Knowledge, that is, rejoiced and took Satisfaction in, and fed on their Speculations and Knowledge, which brought forth in 'em the Fruit of Pride, lifted them up in Contempt

114 *Of Angels and Devils.* Chap. I.

tempt of God and true Wisdom, whereby they cut off themselves from the Tree of Life; the like to which they suggested to *Adam* and *Eve*, to attempt likewise, with which they closing, their Wills became like them; for which Reasons all such as do reject the Offers of the New-Covenant will have their Portion with the fallen Angels; that is, for ever to feed upon Knowledge, such as it is (tho' it is a true Knowledge too) *viz.* that they are for ever debarr'd from the Tree of Life, the only Food that can rejoice and satisfie the Mind.

Hence we may observe, and infer, how fatal Faction and Rebellion must be in a State.

For if the third Part of the Stars are fallen from the Heavens, by the Sedition and Revolt of Angels, how soon may a little State here below be unravel'd? when it is and has been their Business and Profession, ever since, to devour, and instigate Men  
to



Chap. I. Of *Angels and Devils*. 115

to devour each other, and, if possible, to draw all the World into their own deplorable Circumstances; but they are bound, and can go no further than their Tedder.

Yet as Cases stand, God knows, the more is the Pity, a short Tedder will serve the Devils Turns, for they never lived so idle a Life, I believe, since they had a Being; for we see Mankind generally take care to anticipate them, and spare them the Trouble to suggest Evils to them, which they are very skilful in, by reason of their great Knowledge in the Nature of the Creatures; every Man having his peculiar Inclinations more strong to one thing than another, according to the Constellation of their Nativity, which they can readily discern, and so know how best to suit their Suggestions to them.

But as I was saying, they are rarely under a Necessity of using this Skill, because Men anticipate them,  
by

116 *Of Angels and Devils.* Chap. I.

by a ready resigning all their Inclinations to a Loose, as if their chief Happiness consisted in abandoning the Tree of Life, and feeding upon the Knowledge of Evil. — A sad (but manifest) Truth in a Christian Nation professing the highest Purity!

Thus Christians, 'tis plain what your Case is, and what your Warfare is; the good Angels minister to you good Suggestions to Temperance, the Devils likewise minister to you evil Suggestions to Intemperance; the Flesh stands neuter; because Nature brings nothing with it that is Evil; but on the contrary, every thing very good, and is approved as such, by God, the Projector and Author of it: But so it has happen'd, that by the Failure of our first Parent, our Natures have receiv'd a Taint, whereby the Bias of them tend to too liberal a Use of the Creatures, which you may observe is not in other Animals, and this I call the Effect of Original

Chap. I. *Of Angels and Devils.* 117

ginal Sin. And therefore the Flesh too is now become an Enemy to its own Well-being, with that of the Intellect; so that now you have three Enemies to War with, *viz.* the World, the Flesh and the Devil; all which suggest and incline to Intemperance.

But then you have three Allies to assist and defend you in the Combat, much more potent than your Enemies, which will never suffer you to be vanquish'd, unless you will, Coward like, resign to them; namely, the Holy Ghost, to sustain you with Courage; Wisdom, to be the Conduct of your Will; and the good Angels, to minister to, and assist you: Moreover, your Enemies have no Armour, when as you have the whole Armour of God (if you'll but wear it about you) whereby you will be able to quench all the Darts of your Enemies that they cannot hurt you.

Now

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Now that you may never be found without your Armour, and so be surpriz'd and vanquish'd, you have only one Point to manage, and that is, to let all your Joy and Satisfaction arise from Wisdom, the Tree of Life, and then all your Affections will be set on Things that are above, on Things appertaining to Godliness, all which are consummated in Charity, as before observed; and then you have gain'd one Ally more than you had before, and the Enemy one the less, namely the Flesh, with the Affections of it, being now spiritualiz'd, gives you the Odds of two to one, besides the Odds you had before. Moreover, the Power of the World and the Devil, is hereby totally Innervated; for whilst your Affections keep only in their Circle, these have no Power to attack. So that, if you please, you may, by the Favour of God, become more than Conquerors through, and be united to, him that loved you,  
and



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and have administred unto you an Entrance into the everlasting Kingdom of our Lord Jesus Christ, and be fill'd with Joy unspeakable and full of Glory: To which God of his infinite Mercy bring us.

Now as to the particular Services of the Angels in the Course of Nature, and Support of this World, as constituting Parts of the same, I shall touch, at as it will fall in my way here after.

And having, as I suppose, said enough concerning occult Natures, for the Purposes propos'd, we shall return to, and thereby be able the better to understand, material Natures, and their Bodies, which shall be my next Business to enquire into; and first of the Elements in the State we find them.

C H A P.

## C H A P. II.

*Concerning the Elements, both sensible and insensible; their constituting Principles, and those of other Productions.*

**T**HE sensible Elements, or rather the Elements that are obvious to our Senses, are four, *viz.* Earth, Water, Air and Light, which is vulgarly called Fire, but not properly, because Natural Lights in their own Spheres, are not Fires, tho' Lights shining into the Atmosphere, yield Heat, or being kindled there, consume their proper *Pabulum* or Fuel, but in their own Spheres 'tis otherwise; for that which in the Atmosphere is called Air, is in those large Expansions much more subtle, and is call'd *Ether*, and is not capable of producing a Fire, as is the Air, nor will it serve for any of the Uses, to which the Air is appropriated. The

The Reason of which is plain; because the Uses appropriated to the Air, are such as are proper to gross tangible Bodies, as the Earth and Water, with the Products of them, require. Wherefore the Expansion within the Atmosphere is more gross, terrene and watery, than those above it; so that if it were possible to translate or transpose the Air and the *Ether* into each others Places, the Effect would be this, the Animals and Vegetables would instantly perish, and the Lights of Heaven would be in a Combustion or Flame, the Sun would soon be darkened, the Elements melt, the Moon lose her Light, the Stars fall from Heaven, and the Heavens be rolled up as a Scrole; in short, the whole Fabrick would be turned into a *Chaos* again. All which are demonstrable by practical Experiments. Thus much for the Reasons why I call the fourth Element, Light, and not Fire: And

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of the Distinction betwixt Air and *Ether*; that my Meaning may be the better understood, when the Elements shall hereafter be mentioned.

These four Elements consist of the same constituting Ingredients, and are spun out of each other, and are likewise convertible into each others Forms. For the Water is spun from the Earth, the Air from the Water, the *Ether* from the Air, and the Light from the *Ether*, all which are likewise demonstrable by practical Experiments.

The principal constituting Ingredients of the Elements, are a Salt, a Sulphur; and the vital Spirit, that actuates the two former, *viz.* the Salt and Sulphur; but then, 'tis to be noted, that the vital Spirit is always inseparably united to one, or to both of them, (for they are convertible Species, when seperated) tho' we cannot discern this Spirit but by its Effects, as being such  
which



which nothing less than a vital Spirit can perform, which appears by comparing it with the Operations of the same Spirit in animal Bodies; and this Spirit is what I call the invisible Element, as being the Life of, not only, all the Elements, but even of all vegetative Bodies; that is, all Bodies that have Life and Growth, and in this Sense, the Elements are five in Number.

But then, as to the principal constituting Ingredients, making up each of these Elements, in their various Forms; they are here to be consider'd, not in the same Proportion alike, but in differing Proportions; as thus, the Earth abounds with much Sulphur, little Salt, and less Spirit; the Sea abounds with much Salt, less Sulphur, and more Spirit; the Air abounds with much Sulphur, less Salt, and more Spirit; and the *Ether*, with more Spirit than the Air, as I suppose, for it is

out of my Reach to say it is so, practically to be prov'd, as in the Case of those Elements, that are subject to our Sensations; not but that the Air and *Ether* are the same Element, but because the *Ether* being further removed from the Earth and Water, are less engaged with them.

Of these Five Elements, all Bodies, whether Visible or Invisible, are form'd in such differing Proportions again, as their various Natures require, for the Existence of their respective Modes and Forms; and this brings me to consider the Method Nature takes with these Elements, to produce, preserve and multiply her Vegetable, Animal, and Mineral Productions. In order to examine this Process, it will be necessary to say somewhat of the Office and Operation of the Sun, and other Planets and Stars.

But

But having touch'd here, at the Distinction between Light and Fire, and the Consequences that must necessarily ensue a local Transposition of the Air and *Ether*, I suppose it will not be amiss, before I proceed, to make a short Digression, and give my Opinion concerning the two opposite Hypothesis's, whether the Earth, or the Sun, be the Center of the World.

I conceive the Earth to be the Center, and my Reasons for it have a twofold Foundation. My first Reason is, because it is consistent with the manifest Nature of the visible World.

For if the World be a Globe, as I suppose will not be deny'd, then the Center of that Globe, is the lowest Part of it; and daily Experience teaches us, that whatever is most ponderous and solid, sinks to the lowest Part of whatever Vessel wherein you dispose it; as for In-

stance; put into a Vial, first, Sand; and then, Water; then, red Wine; then, Spirit of Wine, (ting'd Blew;) then, Sallet Oil; and after that, Spirit of Turpentine, (ting'd yellow;) and you'll find, that according to the Degrees of Ponderosity, the heaviest lyes at Bottom, and so the next heaviest next it, and so to the last; and lightest; which will be uppermost; and tho' you endeavour by shaking to confound that Order; yet you'll find, that notwithstanding, the Water, the Wine and Spirit may mix; yet these will fall to the Bottom next the Sand, but the Oils will swim at the Top; and if this be true, as your Experience will confirm you it is, then the Question lyes here, whether the Nature of the Earth and Water, with their Circumambient Sphere of Air, or Atmosphere, without which it cannot exist, be not more ponderous and gross in Proportion to its Bulk, than



than Light with its ethereal Sphere; and if so, as I'm confident from the Knowledge I have of the Nature of Light, the Odds to be more than ten thousand to one, then it follows; that the Earth and Water must be the lowest, and are the Center.

My second Reason for this Opinion, or rather Belief, is, because God has revealed it. And that I think ought to determine the Point, if there were no other Demonstration to establish our Belief, however plausible Conjectures may be offer'd to the contrary; but for the sake of such as are not satisfy'd with this, I'll shew them the Impossibility of the contrary.

For suppose the Sun in his Ethereal Sphere were to be considered as the Center, and the Earth and Water with its Atmosphere to turn a Spherical Course round about the Sun or Moon; then it follows, that the Fabrick of this World is not  
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built,

built, by Rules of Proportion; for if we were to enquire how that Building must fare, which should be proposed to be built, with the second Story Ten Thousand times heavier, in Proportion to the Foundation, than the Foundation is itself; 'tis not to be doubted, but a very ordinary Architect would, without casting a Figure, be able to tell, how long that House would stand, and how wise the Projector was.

What I suppose has introduc'd this Notion of the Sun being the Center, has been a seeming Unreasonableness, that the Earth should be stable, whilst the Sun, being much the greater Body, should run so very much greater Course than the Earth and Water need to run, if the Sun were to be considered as the Center.

I confess, if Reasoning without certain Knowledge, were to determine

termine this Point, the new Hypothesis must carry the Vogue.

But we are to know, that the Projector and Author of the World does not take his Measure from Reason, but certain Knowledge; and he knows, and so do I, that (supposing the Sun to be the greater Body, and his Course infinitely longer, or larger, rather, than that of the Earth need be, supposing it had such a Course as this Hypothesis proposes,) the Sun being in a Sphere somewhat more gross than his Body, is of no Weight there, and is capable of moving Ten Thousand Mile, sooner than the Earth could move one Inch; that is, supposing it possible that the Earth could be placed where this Hypothesis would suggest to us, which is as impossible, as 'tis for God to depart from his Wisdom, and degrade himself below the Skill of a Hedge-Carpenter; but I suppose *Copernicus*, and his Followers, did not

well understand, that what seems absurd, yea, impossible to one Nature, may be possible and necessary to another Nature. For Instance, suppose a Globe of Earth of Ten Foot Diameter, and a Globe of Paper (which is a Thousand times heavier then a Globe of Light) of Ten Thousand Foot Diameter, what think you, would not the Paper Globe move sooner and faster than that of the Earth, provided they were either to turn upon each a proper Axle, or that they were to be rowl'd upon the Earth, how much more then is Light capable of Motion? it being as quick as Thought; as we may observe in Tempests. But suppose these two Globes were to be rowl'd on the Water, (which is impossible for the Earth) what must the Odds be? And so much, and infinitely greater, must the Odds betwixt the Motion of the Earth, and that of the Sun in the *Ether* be then. Again,  
if



if it were suppos'd possible for the Earth, and Atmosphere (being inseparable) to run such a Course round the Sun or Moon, do but consider the absurd and confus'd Consequence of the Proposition; for then the Earth, and Atmosphere, must make an Infracti<sup>o</sup>n upon the Spheres appertaining to both the Sun, and the Moon. What a Jumble and Confusion must this make in the *Ether*; but to suppose any thing of this Kind, is not only to build upon Sand, but to build Castles in the Air, because the Earth is, and must be the Foundation of the whole Expansion; and when that ceaseth to be the Center, the Expansion must cease too, and then there's an end of the World, as well as if the Air and *Ether* had been transposed, as before observed; and therefore as the Earth is placed in the Center of the World, so is the Sun in the Center of the Spheres, as the Heart is in the Body, to conveigh the Celestial Virtues first to the Center  
and

and then those of the Center to the Circumference.

Now if, notwithstanding these, with a whole detail of Absurdities, too many here to enumerate, contrary to all good Sense, and manifest Matter of Fact, Men will affirm, that more Ponderous Bodies can Swim in Bodies less Ponderous, such as that Earth can Swim in the Water, or Water and Earth with the Air, in the subtil *Ether*; when they plainly see every Day, that whenever the Air does but contract to a Cloud heavier than the Air itself, it presently falls down, and breaks into small Particles: I say, if notwithstanding these manifest ocular Demonstrations, and the positive Word of God to back it, Men will still adhere to their groundless Conceptions, only to solve some Points in Astronomy, which perhaps may be well enough spar'd, I must leave 'em to inherit the Fruit of their Labours.

I would only add this, let us take heed, least we forsake the Fountain of living Water, *viz.* Truth, to dig broken Syfterns, that will hold no Water at all, and so make the last Error worse than the first.

These, and the like Errors, we might avoid, if, when we read the Holy Scriptures, we did it with the same Reverence and Attention, which would become us, if God were to speak to us Face to Face, in the same, or the like Language; and though we could not comprehend all his Sayings, not therefore to reject them, but rather attribute it to our Ignorance, to our selves, our Unfitness of Understanding, by reason of some Blemish in the Eye of our Mind, some Defilement in our Intellect; and having found what it is, to use all possible Application to get it removed.

The want of this, (with Submission) I take to be the Case of too many that search after Knowledge,  
they

they neglect the Word of God, the Store-house of true Knowledge, because they do not understand what they read, but scarce look into themselves, to find out the Cause of the Defect.

For 'tis to be feared, that as Intemperance, of all Kinds, blinds the Mind, so here, that there lurks some Intemperance, mix'd in our Searches; either, in that we search for Things above human Reach, or Things which God purposes to keep under his own Finger, as we call it; or that the End for which we desire to know, is impure, and inconsistent with true Wisdom and Temperance; as when we seek Knowledge, to make it the Food of the Mind, rejoyce, and take Satisfaction in it, so as to be lifted up, and plume our selves with it, to be admir'd of Men, and thereby to attract Honour and Applause; and when this is the Case, 'tis no marvel if we miss the Mark, and imbrace



brace a seeming for a real Truth, a seeming for a real Good; and finally, feed our Intellects on the Tree of Knowledge, instead of the Tree of Life; and thereby, instead of walking in the Light, we walk in Darkness, where is perpetual Occasion of stumbling, and falling into infinite Errors.

And this will indanger it to be our Case, *ad infinitum*, when the end of our Inquiries exceeds its proper Circle, when it is mixt with any impure End, that is, when the end of our Searches aim at any Thing more than the Honour of God, and the Good of Men.

## C H A P. III.

*Concerning the Nature; Motion, Office and Operations of the Sun, and other Planets and Stars.*

**A**S the Sun, and other Planets, with the other moving and fixed Stars, are Elementary Bodies; so they are endued with Life and Intellect, forasmuch as the Angels inhabit them as their Life, as the Life and Intellect of Animals, inhabit their Bodies; how else should these, (considering them as inanimate Bodies) keep their regular Motion, and diurnal and annual Revolutions, to produce all proper Seasons, such as Days, Nights, Months, Years, &c.

That the Stars are inhabited by Angels, does not only appear from a natural Necessity that it must be so, but we are confirmed in the Truth

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Truth of the Fact, because God has reveal'd it by his Inspired Writers.

Now that these numerous great Bodies, yield great and manifold Virtues, of differing, and even opposite Natures, and communicate the same to sublunary Bodies, is likewise manifest from the Observation, Experience and Testimony of the Learned of all Ages, from *Hermes*, to this Day; and the Learning of which, has been as generally esteem'd for Physical Purposes, as it has of late, (by reason of many Abuses, and Misapplications) been exploded by some; but yet not so exploded, but that it is allowed they have manifold Virtues, and so indeed they have, for to Number them is as impossible, as to Number the Changes that (supposing them to be so many Bells) they would or might be capable of, which is the best Simile I can find, to describe the Multitude of their numerous, direct, retrograde, oblique, and trans-

transverse Motions, whereby they not only cast Rays of different and opposite Virtues, as aforesaid, but also, by the Translation of Virtues amongst themselves, whereby the Qualities of their particular Natures are changed, so as either to add to, or diminish, or to multiply, to a manifold Complication of Virtues, according as the Rays of agreeable, or disagreeable Stars, happen to combine, or separate, or oppose, in their respective Motions.

The Particulars of which I shall here pass by, as having been better handled by others, than I will pretend to do.

And therefore I shall content myself with hinting to you, some of the marvellous and visible Effects the Sun and Moon every Day produce, by taking into, and along with their Rays, all the Rays of the other Celestial Bodies, as they fall in their Way, and convey the same  
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to every particular sublunary Species, in its proper Portion ; and likewise, return back the sublunary Virtues to the Celestial Bodies, to supply their necessary Occasions ; all the while metamorphyzing, or transforming the Elements, from, and into each other's Forms or Modes ; in the Performance of which, these manifold Accidents, which we Momentarily may observe, of Winds, Calms, Foggs, Rains, Hail, Snow, Thunder, Lightning, &c. arise ; which are the Symptoms of the Variation of Temperature in the Elements, but especially (to us here below) in the Air.

And to conclude these Observations, what is very admirable is, the Analogy which the Sun has to the Heart, and the Moon to the Stomach ; as those, whereby the continual supply the vital Operations of the Macrocosm, and Microcosm, are most apparently supported ; as likewise, the various Significations,

fications, that all the Signs, Planets, and some other Stars, have in Nativities ; with their Prognosticks and Presages in Decumbitures, &c. The regular and due Knowledge whereof, may furnish us with Rules, in many Respects, as certain to determine our Judgment upon the respective cases, as those in the Mathematicks.

Now having thus briefly dispatch'd this Subject, I proceed to consider, Nature's Process, in the ordinary Course of Conservation, and Nourishment of her Productions ; and because, that of Animal Bodies affords the greatest Curiosity, and Variety, as containing in it both Vegetable, and Mineral Productions, I shall begin with that, and so take the other two, *viz.* the Vegetable and Mineral, in my Way ; as likewise, the contra-natural Dispositions Animal Bodies are subject to, in order to form Diseases. All which being performed by Fermentation,

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mentation, I shall first treat of that, and shew what it is, and how it performs its various Operations.

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C H A P. IV.

*Concerning Fermentation.*

**F**ermentation, is that Operation of Nature, which takes place in all natural Productions, in Nutrition, Multiplication, Translation and Reduction of every Species, and likewise, to improve, and heighten their proper Qualities, and multiply their respective Virtues. This is perform'd by the vital Spirit of the Universe, (diffus'd throughout every Part and Member of the same) by Means of an innate Ferment that is proper to every differing Member, of every differing Species, which God in his Projection and Creation of the Deep placed

placed in the very Foundation of every seminal Virtue; to the End, that for as much, as all Nature's Productions were to be made, nourish'd and sustain'd, of the same one Milk, so that as the said Milk should be apply'd to the various Uses to which it was assign'd, it might by these respective Ferments (or Leavens if you please) be translated, converted, or assimilated to, and in Identity with, every of the Species which it makes, nourishes or sustains.

Now these Performances of Nature being occult, we are not able, for want of proper Words, to express them so fully as we can visible Performances; wherefore we are under a Necessity to make use of such Terms as appertain to more visible and practical Operations, such as happen in the Use of Leaven, in *Latin* call'd *Fermentatum*, Ferment; and accordingly, all such Bodies as leaven or ferment other Bodies into their own Nature, are equivocally called Ferments,

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ments, and the Operations perform'd by them, are equivocally call'd Fermentations ; such as when we use Leaven for Bread, Yest, or Wine, or Cyder Lees, to ferment other liquid Bodies, which either have not a sufficient Vivacity of their own, or whose native Ferments do not answer in Quality, with the Intention of the Owner ; such is the Wort made of Corn, &c. for the Corn had a sufficient Ferment in it to multiply its Kind, and even to become Malt ; yet when it is dissolved into a Liquor, its native Ferment is not adequate in Quantity and Quality, to separate the Terrestriety from the sulphurous and saline Parts, which is necessary to render it a spirituous and potable Liquor, such as Beer ; and therefore we have Recourse to Yest, as being an auxiliar Ferment of its own Nature, and this Ferment preserves its own Identity, as well as that of the Beer.

But

But suppose you were to use, instead of Yest, Wine, or Cyder Lees, these Ferments would not only lose their own Identity, but the Beer likewise would lose partly its Identity, and acquire in the Room of it, a Degree of the Identity of Wine, &c. and so *è contra*.

By this Specimen of artificial Fermentation, you'll be able partly to apprehend, what will now be said of natural Fermentations, which are of various Kinds, and variously distinguish'd; as first, those vital, Nutritive, Vegetative and Multiplicative Operations of Nature, which are employ'd in fluid Bodies, are univocally call'd Fermentations; Secondly, those that are employ'd in Fluids, in applying and assimilating them to Solids, then it is call'd Digestion. But when it is employ'd about demolishing and dissolving solid Bodies, in order either to some new or better Production, then it is call'd Putrefaction; all these are the Operations

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tion of the same Spirit, but differ in their Effects, according, partly, to the Nature of the respective innate Ferments, and partly to the Variety of Vessels or Modes, in which the various Subjects are dispos'd; and in these Respects their Operations are as various and opposite in their Nature, as you find various and opposite Natures in the World. Concerning which the blessed Jesus alludes, and observes the different and opposite Fruits of the Leaven of the *Jews*, and that of his Kingdom; and how the same Seed, falling in differing Grounds, produces different and opposite Effects.

But that you may the better understand Nature's Process, in her Ordinary Performances of these Kinds, I'll give you one artificial Specimen of each of these, *viz.* of Fermentation, Digestion and Putrefaction; that is, how they are carry'd on, and how the Possibility of their Progress

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may be prevented, by cutting off the Communication betwixt the vital Spirit, and the Ferments of the respective Species; which being known, will yield you the better Ground of Satisfaction, that these Operations take their Rise from the Correspondent reciprocal Virtues betwixt the vital Spirit and the said Ferments, and thereby be as certain that you are not impos'd on by phantastical Notions (which too often appear upon the Stage, to amuse Mankind) as that when the Communication betwixt Male and Female are cut off, there can be no Generation or Propagation of their Species. And first of a proper Fermentation, *viz.* take the Juice of ripe Grapes, so soon as they are press'd, and boil it up to a very thick Syrrup (but without burning or caking it to the Boiler) keep this Syrrup close stopt, and then it will not ferment, for two Reasons; first, because that the native Ferment is baffled;



baffled; its Disposition to the Action of Fermentation is too much bound and pent to join in a regular Fermentation, supposing the vital Spirit had free Access to it, and therefore if you'll keep it a Syrrup, you must keep it from the Air, for tho' it can't make a regular Fermentation, yet it will attempt it, and struggle to be at it; and tho' it can't succeed right, 'twill spoil the Syrrup, and then be good for little.

But if you take the Syrrup whilst it is sound, and expose it to the Air, with the like Quantity of Water, as you have evaporated from it, you'll find the Ferment has receiv'd such a Bias, by its long continued Heat, in evaporating, that it will never be able to support a thorough Fermentation, without Help of some Lee, whether it be of other Wine, Syder, or Beer, and then according to which Lee or Ferment you use, you'll find the Liquor partake of its Nature as

aforesaid; howbeit, thus by boiling, you render the native Ferment in a Manner void, insomuch that when the vital Spirit attempts to kindle a Fermentation, it will be defeated. But again,

Take the like fresh Juice of the Grape, put it in a Vessel of Wood close stopp'd, pitch it all over with a good Coat of Pitch of Resin; place this Vessel in a Well, and under Water; so that the whole Cask is covered with Water. This being done, the vital Spirit, tho' very subtile, cannot penetrate the Cask, and consequently not excite the native Ferment to Action, and therefore it lyes as it were, asleep, and continues the same, 'till it is remov'd, the Bung open'd, and being plac'd in a temperate Air, to excite both the vital Spirit and native Ferment to a conjugal Action, and then the Fermentation will succeed as if the same Method had been taken at first;

first; or as if it had never been bury'd in Water. This Fermentation being finish'd, you have then Wine, either sweet, racy, hard, or sharp, according to the Goodness of the Juice at first, or according to the Degree of proper Management it has had in the Fermentation.

Now if you have a Desire to carry on this Fermentation farther, so as to render the Wine capable of yielding, separately, its Parts, that is, its constituting Principles, you must either give it a long Season, 'till several Springs and Falls have reviv'd, renew'd and consummated the Fermentation; or you must add some artificial Heat to prompt the same, and so finish the Operation sooner, or you must add some fresh Ferment to it, to procure a quicker Dispatch; this being finish'd, you distil it, and then you have a small Spirit, and by repeated Rectifications you get a Spirit wholly inflamable, and that

is the Sulphur, of the Grape; then if you take what remains in the Still, (which is the Lees and Phlegm) and evaporate about two Thirds, or three Fourths, of it, and let the rest strain through a Flannel, when 'tis cold, the Salt will separate and shoot from it, which is call'd Cream or Crystals of Tartar; and thus have you the two principal constituting Principles of the Juice of the Grape, with the vital Spirit and Ferment, united in the Spirit of Wine, which is the Reason, that when a Person is feeble and faint, or exhausted of vital Spirits, a Dram of the same, instantly relieves the Person, using it; and, that too frequent a use of it, extinguishes the natural Heat, as too much Fuel extinguishes a Fire; and for which Reason, Brandy, was within this last Century, call'd, by the Apothecaries, *Aqua vitae*, or Water of Life; as being that  
which



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which yields a very sudden Relief to the vital Functions, when the Spirits are at a low Ebb. But to proceed.

Suppose you are not dispos'd to distil your Wine, when it is fit for Distillation; but to make Vinegar of it; then you must remove it into a hot Place, or into the Sunshine, in hot Weather, and then you'll find, that by Degrees, the Salt that was in the Liquor before, and would have separated it self as aforesaid, will by Degrees swallow up, or take into it, the sulphurous Spirit; inso-much, that if you distil it, then you'll have no flameable Spirit, but you'll find the more Salt; and now you see, partly, how Salt and Sulphur are convertible Species, as has been said before in the second Chapter. But suppose you'll have your Vinegar exceeding strong, then add once a Week or Fortnight a Quart of Spirit to a Hogshead of the said

Vinegar, still continuing it in a warm Place, and the Salt will by Degrees, take in all the Spirit, and become so strong that you can't bear the Touch of it on your Tongue.

Thus far Art will go in a useful and profitable Fermentation; but then Nature, which knows no such Bounds, does not stop here; for if she finds, either, any of the Wine, Spirit, Vinegar, Lees, or even the Rape, unoccupy'd for Humane Use, she'll presently convert it to some Use or other, for her Purposes.

For if she finds the Wine or Spirits neglected, or exposed to her Mercy, she'll steal away all the Spirit, and leave you as much Water in the Room of it, (which, indeed, I ought not to have term'd stealing, because it spoils the Catalogue of Proverbs, *viz.* that Exchange is no Robbery) and converts the same Spirit to some other Use.

If

If she finds any Vinegar, she converts the Salt into innumerable fluctuating Animals.

If she finds any of the Rape, she converts that to an infinite Number of Gnats, and other flying Creatures.

If she finds any of the Lees, those she converts (with help of a little Heat) to creeping Creatures, like Bots, &c. and then all these again, as Occasion and Opportunity offer, are converted to innumerable other Uses; and thus she filches and borrows of *Peter* to pay *Paul*.

But there is one kind of Fermentation more, that the Grape is subject to, and that is by the Fire, which is this; take the Rape, the Lees, and if you please the whole Vine too; let them be dry, and burnt to Ashes, this Fermentation separates the constituting Principles, as well for Nature's Use, as any other; for thus the Sulphur is united with the Air, which is always ready to

receive it, especially, and more eagerly in the Winter, which is the Reason Fewel wastes much faster in Winter than in Summer, the Cause of which is obvious, *viz.* the Air abounding with much more Sulphur arising by the Fumes of the Earth, in Summer than in Winter.

But this is not all, for you have the Salt separated as well as the Sulphur, which you may part from the Ashes by warm Water, and drying the same to the Consistency of Salt (as you would other salt Water, to make Salt) which is capable of being made an excellent Medicine, when regenerated by Putrefaction, of which more in its proper Place. Thus are the Principles of Nature separated from compound Bodies, by fiery Fermentation.

Next come we to Digestion, and this is when we intend to unite one or more Fluids, with one or more solid Bodies, and that may be done  
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in a twofold Respect; first when we intend to join the Qualities of the Solid to the Fluids, or when we intend to absorb the Fluids in a Solid; these being dispos'd according to the various Intentions in *Modus* and *Pondus*, answer those Intentions; but when the proper *Modus* and *Pondus* are absent, and improper ones supply their Room, then the Digestions fail, and disappoint the Owner of his Intention and Expectation; and so is Nature often disappointed in her Progress, especially in animal Digestions, that instead of nourishing a sound Body, it renders a Body full of Diseases; as you'll see hereafter in the next Chapter, where both these take their special Place.

Hitherto 'tis observable, first, how the constituting Principles are to be separated by Fermentation, in a fluid, and in a fiery dry Method. Secondly, how the Principles are united by Digestion.

ftion. And now I come to the Separations of constituting Principles, by Putrefaction in a dry Form, without Fire, which is done thus; take green Vegetables, or recent Flesh, either apart or together, as you please, dispose then in a proper moist Heat, such as a gentle Balneo, or Horse Dung, according to Art; and when they are sufficiently corrupted, separate your Principles, by a gentle Distillation or Sublimation, as the Nature of the Subject will best admit; in all which you must observe to imitate Nature's Process, as near as may be, which you may learn by a vigilant Observation, and by comparing your former Operations, with your present Operations; and both these, with those of Nature, which are nearest allied to them. And this may suffice to have said of Practical Fermentation; and now I proceed to the next Thing proposed, *viz.* Vegetable and Animal

mal Nutrition, which takes especial Place in Animal Bodies; and which will be the better illustrated, by comparing the natural, and contranatural Progress of the same.

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C H A P. V.

*Concerning Conservation, and Nourishment of natural Production, especially in Animal Bodies, both conformable with, and contrary to Nature's ordinary Process.*

**H**E that will but consider, that the Basis, and Matter of an Animal Fabrick, is a Lacteal, or Milky Juice, and subjoin to that, (what daily Experience teacheth, *viz.*) the manifold Changes that Juice is subject to, cannot be long at a Loss to conceive, the Matter  
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of which, and the Manner how, many contra-natural Accidents happen, of which, a great Number of painful, and languishing Diseases, are formed.

For we see how irregularly Men live, in Excess and Want; Labour and Sloath; Watching and over-much Sleep; Heats and Colds; Passions of all Kinds; all which Irregularities, make very manifest Changes in the Juices, and consequently, in the Parts containing them.

These being contrary to Nature, and her Intentions: vitiate the Ferments, and transform the Lacteal Juices, into as many several Species, contrary to Nature: as Nature intended to have converted them in her own Way, which are as many in Number, as there are various Species in the Composition of the Body, *viz.* Flesh, Blood, Bone, Skin, Fat, Veins, Arteries, Nerves, Tendons,



Tendons, Hair, Nails, &c. for we see that (also) these, are subject to Diseases; which Diseases, generally speaking, are formed of some contra-natural Disposition of the nutritious Juices.

Now what kind of Species are formed by the contra-natural Disposition of these Juices, in a State of Sicknes, you may partly discern, and judge, from what we see Milk convertible to by Art.

For, set it in a cool Place, and a sweet Cream separates from it, and the rest remains sweet also.

Set it in a warm Place, and it becomes a fower Jelly, as stiff as a thick Muscelage.

Add a little Rennet to your Milk, then it produceth a sweet Curd and Whey.

Put the aforesaid Cream into Motion, by Churning, and Butter appears, with a fowerish Curd and Whey, call'd Butter-Milk.

Or

Or put Milk, Curd, Butter-Milk, or Whey, in a tainted Vessel, and they will ferment, putrifie and stink.

Dispose the sweet Curd this Way, and you get a very tender soft Cheese; dispose it that Way, and you get a hard or tough Cheese; and so, according to the several Modes, and Degrees of disposing the Curd, you get a harsh, a hard, or exceeding hard, or mellow Cheese.

Some of these, or the like Species, we find in Animal Bodies, especially such as are subject to hard Labour, and Surfeiting; which Species, if they continue, and encrease, breed some Distemper or other; especially when any Curds are lodged, (as we have observed them) in the Spleen, Liver, and Lungs, or other noble, and tender Parts.

But in human Bodies, (that are exposed to all the Difficulties,  
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Hardships, and Irregularities, that it is possible for perverse, ill-contrived Minds to invent, who make it their daily Study, to contrive new Excesses of all Kinds) some of these contra-natural Species, form almost as many Maladies, as we can find Names for.

And for the clearer Understanding of what I have said, I'll lay before you a brief Summary of Nutrition; that is to say, in what Manner, and of what Matter, the Bodies of Vegetables, and Animals, are nourished in a State of Nature, that by comparing that with its contrary, and the Accidents causing the same, you may the more easily perceive, how, and of what (especially) the painful Maladies, namely, the Gout, Stone, Gravel, &c. are formed.

And because all Animal Bodies have a Vegetable, as well as an Animal Life, I begin with describing the Manner, and Matter, of Vegetable Nutrition.

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A Vegetable consists of a Body, and a vital Spirit, the Body of it is nourished with Water, and the Spirit is nourished by the vital Spirit contained in the Air, both which, entering the Root of the Plant, nourish it; the Progress whereof is, by electing such Proportion of the Element, as are proper to its Nature, and uniting the same to each particular Species, by the Agitation of its proper Ferment, and vital Spirit, and succeeds, according as the Climate, Season, and Nature of the Plant, is capable of a more, or less, Intention, or Remission of Fermentation; because Fermentation being an Act of the vital Spirit (upon the innate Ferment) it assimilates the Water into as many Species as make up the whole Plant. That this is the Case, every Man's Experience will inform him; for look, when a Plant is supplied with a due Proportion of Air and Water, it thrives, and flourishes, more  
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or less, according to the Degree of Heat it has to give Action to the vital Ferment ; for when a proper Heat is with-held, Fermentation flags, and Nutrition abates ; when the Heat is too intense, it scorches, and that likewise abates the Progress of Nutrition. If Water be with-held from it, it dies ; if Air be with-held, it dwindles, and becomes unfruitful ; and according to the Degrees of Supply, it has, or wants, of any, or all these ; in such Degree and Manner, it either flourishes or decays. Thus much for vegetable Nutrition.

Animals likewise consist of a Body, and vital Spirit ; the Body is nourished with a Juice like Milk, which Nature prepares for that Purpose, from what it eats and drinks, (as shall be shewed hereafter) his vital Spirit is supplied with the vital Spirit of the Air ; by these he grows in Bulk, as other Vegetables ; but then, besides these,  
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he has an Animal Spirit ; by this he has Sense, and voluntary Motion, which Plants have not. This Spirit is principally seated in the Brain, as has been observed before, from whence it diffuseth its Rays, through the Peth of the Back, and thence, by small Branches, throughout the whole Body ; by this Spirit it sees, hears, smells, tastes, feels, imagines, remembers, distinguishes, judges, calculates Preservation and Revenge, and resents Injuries done to his own Species. And herein its Nature is more Excellent than a Vegetable ; for the Animal Spirit, is of that Noble and Subtile Nature, that it is doubtful whether any meer Elementary Body, can be united to it, otherwise, than as we mix spirituous, with aquaous Bodies, which serve them as a Vehicle, and may be separated again, at the Will of the Owner ; and such a like Vehicle this Spirit has, which is the vital Spirit, and that is in large  
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Quantities, sent to, and prepared in, the Brain, for that Purpose, as above said.

Having thus, in a general Way, laid down the Method how Vegetables, and Animals, are nourished, and touched at the Destination of their Natures, I proceed to give a more particular Summary of the Nutrition of Animal Bodies; and because the vital Spirit is the Agent of Fermentation, as above, we begin with that, to demonstrate the manner, how its Waste is continually supplied.

The Waste of the vital Spirits is sustained, and supplied, by the universal, vital Spirit of the Air, in the Lungs by Respiration; where meeting the venal Blood in its Course of Circulation, it tinges the same, with its vital Scarlet Dye, from whence passing to the Left Ventricle, or Cavity of the Heart, it instantly becomes arterial, and vital, fit to nourish all Parts of the Body; which

which when it has performed, by passing the whole Length, Breadth, and Circumference thereof, it returns back again by the Veins, to the Right Cavity of the Heart, and thence to the Lungs, to be made vital again; and thus it goes in one continued Course, during its Life; for when that Operation ceaseth, either by wearing only to old Age, or that the Instruments of Respiration are hurt and disabled sooner, it dies, for want of vital Spirits, to keep the Intellect and Body together; for the Body is so very gross, and the Intellect so very subtile, that they naturally incline two ways, so soon as the Bond that keeps them together, (*viz.* the vital Spirits) is dissolved.

Thus much concerning the vital Spirits, and how the Blood is supplied with it, to render it fit to supply and nourish every Part of the Body, and sustain the Wear and Waste thereof.

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The next Thing to be enquired into, is, how the Waste of the Blood is supplied again? And that, we told you, is by a Milky Juice, called Chyle; which is produced thus. What the Animal eats and drinks, passes into the Stomach, where it continues some short time; till it is digested, and ready for Separation of the Parts fit for Nourishment; at which time it naturally slides out of the Stomach, into a Gut of twelve Inches long, called the *Duodenum*, into which the Gall-Bladder gently evacuates a fit Proportion of its Juice; which passing together towards the next Gut, called the *Jejunum*, is intercepted by a large Pipe coming from the Sweet-Bread, and takes into it the most subtile, and leaves the grosser Parts to pass into the other succeeding Guts, to continue, and ferment there for a Time, to sustain a kind of Dung-hill Heat, necessary for the  
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Preservation and Utility of the Bowels. The Chyle thus entered the Sweet-Bread, (lying just under the Stomach) has many small Vessels, through which it is again strained; whereby the thin and pure Parts, are become fit, to be joined to the Blood, and is by these small Passages, conveyed into the great Blood-Vessel, called the *Cava*, entering the same between the Liver and the Heart, whence it passes with the Blood, into the Lungs, and these together, become united by Circulation and Fermentation, except such a Part of it, as is unfit for that Purpose, and that is a kind of breckish Whey, which is separated from it, and is discharged by the Emulgent Veins, through the Kidneys, into the Bladder, which then receives the Name of Urine.

Thus you see, in a compendious manner, how Animal Bodies are nourished, and thus far we are much

much upon the Level with them, and here we might leave this Subject. But forasmuch as we are enquiring into the Cause of Diseases incident to human Bodies, and the Mind being subject to Diseases also; and the human Nature being, by the Wisdom and Goodness of God, exalted infinitely above other Animals, we shall here but just hint at the great Difference, whereby the human Nature is distinguished from them; having treated of this Subject more at large already. When Man was brought forth of the Elements, (as other Animals) he breathed into him, or imprest upon his Intellect, his own Image, gave him a Capacity of becoming wise, that is, being immortal; which no sooner had Man defaced that Image, and forfeited this Privilege, but God, in his unbounded Clemency, provides a Means to restore this Loss, by a most Blessed and Marvellous Promise, of his

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sending down his Power and Wisdom in a human Shape, to rescue miserable Man from the sad Consequences of his Fall, and restore the Dignity of his Nature to its former Excellency. And here we stand, and thereby excel the other Animals, as far as Eternity exceeds Time, and Immortality exceeds Mortality; for God tells us, he has with-held Wisdom from them, and therefore they are dissolved when they die, and there is an end of them, for ought we know.

I chose the rather to touch upon this Subject again, because the Tranquility of Man consists in a well-regulated Mind, to the end we may set a special Guard upon that valuable Treasure; first, for the Preservation and Improvement of itself; and secondly, because the Well being of our frail Bodies greatly depend on it; and thirdly, because the Defect of a well-regulated Mind, degrades us far below other Animals,



mals, who are then the much better Sort of Beasts.

Having in a Summary Way considered the Constitution of a human Fabrick, and what happens in the Course and Progress of its Nourishment, in a State of Health. Let us now consider, what Accidents happen to it, in a State of Sickness, to the end we may the better avoid them, or cure them when they happen.

These Accidents are either such as hurt the Mind, or the Body, or both.

Those that hurt the Mind, are either inward or outward.

The inward Accidents, that hurt the Mind, are exorbitant Passions, which when they arrive to a Custom, are attended with many Evils. The Mind is likewise hurt, by crude and indigested Humours, being lodged in, or near the Ventricles of the Brain, where the Animal

Spirit exerts its proper Functions; these arise from within us.

Those that hurt the Mind from without us, are Frights, Provocations, Wounds, &c.

Those Accidents that happen to the Body, are also either inward or outward.

The inward Accidents, to which the Body is subject, are first, such as are the Effects of the before-mentioned, to which the Mind is subject; add to these all the Excesses, namely, of Eating, Drinking, Watching, Sloth, Labour, Idleness, &c.

The outward Accidents, to which the Body is subject, is a Malignant Air, Heats, Colds, Wounds, Bruises, and often impure Conversation.

These are the general Ways that Diseases invade us; which, besides the External and Visible Hurt they do us, whether in Body or Mind; They generally tend to hurt the  
Center

Center and Foundation of Nutrition, by impairing the several Digestions, or Ferments, which are in Number, as many as the several Species of which our Bodies are composed, as is before observed ; but principally, they are Five, *viz* first, in the Stomach ; secondly, the Sweetbread ; thirdly, the Liver ; fourthly, the Lungs and Blood-Vessels ; and fifthly, the Brain.

The first Digestion, what its Business is, we have partly told you before, *viz.* to prepare the Food for Separation of its nutritious Parts, and when this is ill performed, many great Inconveniencies ensue ; such as Surfeits, Vomitings, Loosness, Gripes, Collick, Convulsions, Agues, Feavers, with a whole Train, too many to mention here.

The second Digestion being performed in the Sweet-bread, I have likewise hinted its Office, *viz.* to

unite the Juices, conveyed thither from the first Digestion; with a due Proportion of the Gall-Juice, whereby it becomes a Milkey Juice, in order to be transmitted into the Cava, by way of the Lacteal, or Limphatick Vessels; when there happens a Fault in this Digestion, divers Evils are at hand, as a white Flux, for want of a due Quantity of the Gall, or Yellow, Green, and Blackish, when the Quantity exceed; sometimes the Milk is curdled, and then Obstructions of many Kinds happen in the Bowels, with sharp Pains; or if the Curd continues long in the Bowels it hardens, causes Tumors, Excoriations, and Mortifications, and then Death is at Hand. Sometimes the Curd lodges in the Guts, stops them, and becomes dry and hard, like *Suffolk-Cheese*, that you may chop it with a Hatchet like Wood, or else it appears much like Chalk. If it happen that the Lacteal, and Limphatick



tick Vessels, are obstructed with it, there is presently a Defect of Nutrition, with a Train of languishing Maladies; but if the Curd happen to prove small and tender, so as to pass the Lacteal, &c. Vessels, then 'tis conveyed into the Blood; and what Mischief that does, I shall consider, when I come to the fourth Digestion, being its proper Place, in the Course of our Method proposed.

The Third Digestion is performed in the Liver, and the Office of it, is to unite such a Proportion of Gall, with the Blood of the *Porta*, as may fit it to mix with the Lacteal Juices in the *Cava*, which it meets just above the Liver, in its Passage to the right Cavity of the Heart. When there happens a Defect here, in the Quantity, or Quality of the Gall, it produceth an undue Performance of this Office, which also produceth its Diseases, *viz* Obstructions, Tumors, and Inflammations,

tions in the Liver, &c. Obstructions, or pricking Pains in the Veins of the Mesentery, and other Bowels, which too often proceed to Mortifications, and ushers the Patient to the Grave.

The fourth Digestion is in the Lungs and Blood-Vessels. I have shewed you before, how the Blood is made vital in the Lungs; with the Method how it supplies the Body; now if there happens any Defect in the Lungs, that they are obstructed, wounded, or what often happens, that they are decayed, ulcerated, or any ways tainted, with Impurity, or Rottenness; then it taints the whole Mass of Blood, spoils the whole Course of Nutrition, immasciates the Body, consumes it, and being unfit to entertain the Intellect any longer, leaves the Body for the Worms to Inhabit. If any small Curds have enter'd into the Blood, as was supposed from the second Digestion  
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(even now;) then Nature aims to discharge it the nearest Way, and that is, by the emulgent Veins; through the Kidneys, into the Bladder; of which, your daily Experience (if you observe your Chamber-Pot) will inform you; which when it succeeds this Way, the Patient is easy, and happy, in that State; but it often falls out, especially in Persons that are apt to breed Stones, (as some are) that those Curds stop in Kidneys, or Bladder, and there form Gravel, or a Stone, or Stones. At other times, and in other Constitutions, Nature endeavours to discharge this Matter in the extream Parts, (to preserve the more Noble) and then it becomes a Gout, in either Arms, Hands, Legs, or Feet, where you may observe, a white Chalkey Matter that is contained in the Gouty Nodes, much of the Colour and Hardness of a hard Cheese, but somewhat whiter, and not very

unfit to make Milk-Scores with. And although these Maladies are very troublesome and painful, yet sometimes there are more dangerous Effects occasioned from such like Accidents; namely, settling of the Curd in the Liver, Spleen, or Lungs, even in meer Animals; but they not being so subject to Excesses, and Surfeits, as Men, who make it their Principal Care and Study to pursue Excesses, and gratify their sordid Passions, as we observed before; it appears more eminently in their Maladies. If it happens, as it often does, that the Curd settles with a Portion of Blood, or Wheyish Serum, then Imposthumes, Putrefaction, and Rottenness of the Parts follow, and a Consumption does the Work as well as an Executioner.

But in these dangerous Prospects, Nature often steps in, and exerts herself to rescue, if possible, the Patient, from these extream  
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Dangers, before the Tumors are formed, and raises an extraordinary Fermentation in the Blood, called a Feaver; in which, when the is wisely assisted by the Physician, the Curds, and other unnatural Thickness, and Syfines of the Blood, are dissolved in such a Manner, or at least dissolved so, that it can be discharged, either by Stool, or Urine, or Sweat, or insensible Perspiration; which is, at best, performed with a considerable Cost, and Expence of Spirits. But here Nature, not being wisely assisted, often fails in her Enterprize, and then the Juices becoming thick, Circulation becomes heavy, Digestion and Fermentation ceaseth, (for want of Spirits) and then a Degree of Stagnation, and after that malignant Spots appear; because, where the Blood stagnates, or stops flowing, it tends to Putrefaction, and becomes Malignant,  
and

and pestilential; but at best a lingering Disease ushers the Patient to his Grave.

The fifth and last of the principal Digestions is in the Brain, the Business of which is to form a subtle Juice of the Blood and vital Spirits, and make it a fit Vehicle for the Intellect to act and exert its Faculties in; for this Juice is the Bond that keeps the Intellect and the Body united in such a Harmony as we find it.

If this Digestion be ill perform'd, which often happens (sometimes for want of a due Government of the Affections and Passions, and often by improper or defective Juices, or by an undue Proportion of even good Juices being admitted, whereby the due Performance of this Digestion is obstructed) then many evil Effects are produc'd, which manifestly appears, in Hypochondriack and Scorbutick Persons. The Matter

ter forming these Maladies, in the Brain, being somewhat more remote from our Observation (tho' they are of several Kinds answerable to the Causes) we cannot so well describe as those of the former Digestions; and therefore I omit it, and content my self with judging of the Causes of these Maladies, by their Effects. Howbeit, I suppose I have said so much concerning natural and contra-natural Digestions in the Course of Nutrition, as will render the Manner of Nature's Process, and the Progress of vegetable and animal Nutrition intelligible. But to conclude; the Sum of what has been said is this.

That the Basis of an animal Fa-  
brick is a lacteal or milky Juice.

That Nature always intends to  
apply this Juice to the Blood, to  
unite it with it, and make it one  
Blood by Fermentation.

That

That the Increase of the Blood, supplies the Waste, and nourishes all Parts of the Body.

That this Supply is perform'd by the vital Spirit, acting upon the Progressive Ferment, innate in each Species constituting the Body.

That all nutritious Juices, whether vegetable or animal, are apply'd to their various Uses, by Fermentation.

That the Agent, performing these Offices is the vital Spirit convey'd by the Air.

That this Spirit is convey'd to the Blood (in Animals) when it passes the Lungs, in the Course of Circulation.

That this Spirit is apply'd to the Blood, by the Air, in Respiration.

That there be many Accidents, whereby the lacteal Juices are perverted from their natural, to unnatural Uses.

That



That then they become the Material Causes of Diseases.

That these material Causes of Diseases, are the Effects of Indigestion, or undue Fermentation.

That Indigestions, or undue Fermentations, are induc'd by irregular Dispositions of Body and Mind, and other violent Causes from without us.

That the Dignity of the animal Nature, above the Vegetable, consists in the intellectual Spirit, and the Instruments serving for its Operations.

That the Dignity of the Humane Nature (above other Animals) consists in Wisdom.

That the voluntary Defect of Wisdom, degrades the Humane, below the Animal Nature, and is the Inducing Cause of manifold Miseries, and Diseases.

\* Now forasmuch as I have hitherto but slightly toucht at Minerals,  
as

as they are produced in Animal Bodies, and they being the Chief and most useful in the Cure of Diseases, of the whole *Materia Medica*, I shall treat of them in the next Chapter.

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## C H A P. VI.

*Concerning Minerals, and the Manner of their Productions.*

**V**Egetables and Animals were produced of the Earth, from a feminal Virtue that was plac'd in the Projection and Creation of the *Chaos*, or Deep, in order to bear Seed, and multiply their Species as we see they continue to do.

And tho' Minerals had their feminal Virtues likewise; yet their Seed is not capable of Multiplication,

on, with respect to Number, as those of Vegetables and Animals; but with respect to Quality it is multiplicable, that is to say, it is possible to render one Ounce of a Mineral Body, worth ten thousand Ounces of the same Minerals, by augmenting its Virtue, which the Vegetable and Animals are not capable of in a Physical way; and therefore the Mineral Medicaments are infinitely the more excellent and eligible, in the Cure of Diseases or Defects, whether they appear in Animal, Vegetable or Mineral Bodies; the Reason of which is, because they are capable of a kind of Fermentation, namely of Putrefaction; and as such, every Species is capable of a great Improvement, either in Quantity or Quality. But Minerals not being capable of Multiplication in Quantity, must multiply in Qualities, and Vertues or Vices, according as they  
are

are dispos'd by the Hand of the Artist.

Now the Method to dispose Metals, so as to improve their Virtues, and render them communicable and medicinal to other Bodies, is to observe Nature's Process in their Production; for you see Minerals, like all other Bodies, have their proper Matrixes, and their proper Soils, Climates, and Countries, where they delight and thrive best, in so much that many Countries, and even Counties of the same Country, are void of the Productions of other Countries and Counties. And in this Respect the Minerals are especially so, and therefore if you'll meliorate Metals, 'tis highly necessary, that you know not only their proper Climates, and Matrixes, wherein they are brought forth, but likewise those that are proper for their Dissolution and Putrefaction, and their Resuscitation, and also that



that you distinguish well the Nature of each of them, and know the various Preparations of Milk, wherewith their respective Species are nourished, with the Manner and Proportion of administering the same; and lastly 'tis necessary to know when they have their Fill (least you surfeit them) and then so to apply them, that they may answer their physical Intentions.

These being Performances that require an expert Head and Hand, are no Ways fit to be precipitately undertaken by Novices, or unexperienc'd Persons, who may very easily deceive and disappoint themselves; especially if they have any loose Corns, and happen to fall in with our Modern Itinerant Philosophers, and process Mongers, who are generally full freighted with Catalogues of profound Mysteries; the least of which is to make Gold.

But

But that you may not be deceiv'd by them, learn to understand the Nature of Fermentation, and to be well acquainted with it, especially Putrefaction, which takes an especial Place in the Melioration of Minerals, and is that without which no radical Melioration or Exaltation of Metals can be perform'd; therefore rely on't, if you cannot bring Gold into a total Dissolution by Putrefaction, there can be no raising its Tincture, so as to render it capable to yield to other inferior Metals, the Qualities of Gold, and so *è contra*. If you intend to degrade Gold, and communicate to it the Quality of other inferior Metals, such Metal must die the same Death, before it can arise with sufficient Power to communicate its Qualities to Gold, or any other Metal.

Whoever studies these Points well, cannot easily deceive himself, nor be deceiv'd by others; and the want  
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of which Cautions has been the Ruin of many Families.

Thus you have the necessary Land-Marks, in order to set out for the enchanted Isle of the *Rosa-Crucians*; and here I stop for the present, and conclude; trusting, that the true Lovers of Hermetick Philosophy, may safely escape those fatal Rocks betwixt *Scilla* and *Carybde*, and then (Nature's Process being duly observ'd and pursu'd) they need not despond of farther Discoveries, to traverse the whole Course of this Navigation with a desireable Success.

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